[illegible]

OR,

A SERIOUS & SEASONABLE

CAVEAT

To all the SAINTS

In this hour of Temptation.

Wherein their present Dangers are detected, and their present Duties vigorously urged.

Isa. 35. 3, 4. *Strengthen ye the weak hands, and confirm the feeble knees: Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompence, he will come and save you.*

Rev. 16. 15. *Behold I come as a thief, blessed is he that watcheth, and keepeth his Garments, lest he walk naked, and they see his shame.*

Quo quis sanctior, eo promptior novellis contra ire. *Virenen.*

Hominibus placere non licet, ubi voluntas hominum, non capit Domini voluntatem. *Cyprian.*

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BIBLIOTHECA BODLEIANA

To the READER.

Reader.

AS God hath ſtretched out the Expanſum or Firmament of Heaven, over the natural World, ſo hath he ſtretcht out his Word over the rational World; and as in that he hath placed the Stars and Luminaries, to enlighten the Earth, and to be for Signs, and for Seaſons, Gen. 1. 14. So hath he placed a Conſtellation of Scriptures in this alſo, by which they that are skilful in the Word of Righteouſneſs, may diſcern very much of the Deſigns and Iſſues of thoſe rouling and amazing Providences that are over our heads.

And doubtleſs, nothing more ſettles and ſupports the hearts of Saints, under terrible and tempeſtuous Providences, then to view them in their reference and relation to the World: for of theſe we may ſay as David doth, Pſal. 148. 8. of the ſtormy Winds, that they fulfill his Word, and are the undoubted accompliſhments of its Predictions, and Propheſies.

Now to thoſe that heedfully obſerve the Scripture-Prophecies, relating to the ruine and deſtruction of Antichriſt, it cannot but appear that their accompliſhment is nigh, and that glorious Deſign come even to the birth. * But then, as the darkeſt part of the night is that which immediately precedes the dawning of the day, ſo before the Vial of the Lord's Indignation be poured out upon the Throne of the Beaſt, it will be a time of trouble to the Saints, ſuch as never was ſince man was upon the Earth, Dan. 12. 1. † Rev. 11. 7, 8. The Witneſſes of Jeſus muſt firſt be ſlain, and their dead bodies for a time, lye in the ſtreets of the great City: And as Naturaliſts obſerve, that a Beaſt never bites more furiouſly, and deadly, then when dying; even ſo it is with this Beaſt alſo; which hath Iron teeth, and is terrible above all that were before it, Dan. 7. 7. and when the ſtrong God ariſeth to judge Babylon, She ſhall be found quite drunk with the Blood of the Saints, and Martyrs of Jeſus, Rev. 17. 6. So that we, whoſe lots are fallen into ſuch a day as this, wherein the fierceſt rage of the laſt & moſt furious of all the Beaſts, is falling in a dreadful ſtorm upon all the reformed Churches of Chriſt,

* *Confundetur omne jus, & leges interibunt, non fides in hominibus, non pax, non pudor, neque ſecuritas, nec regimen; et hujus confuſionis, hæc erit cauſa, quod Romanum nomen quo nunc regitur orbis, de terra tolletur.* Lactan. p. 576.

† It is obſervable, that Rome in this Propheſy bears the name of Egypt and Babylon, in reſpect of the miſery and bondage exerciſed upon Gods People by it; by which alſo, is not obſcurely hinted, the time and manner of their deliverance from it; for both from the one, and the other, were the Jews delivered, when reduced to the greateſt extremity. See Exod. 6. 9. and Ezek. 37. 11, 12.

had need of a more than ordinary degree of Faith and Patience, to establish us in the Truth, and enable us to bear a glorious Testimony for the Lord Jesus.

If any man's heart now shall fail him, and to avoid the fury of Antichrist, shall basely betray the Truth, and forsake the Camp of Christ, and receive the mark of the Beast, though not in his forehead, yet in his hand, by a politick and secret Compliance with his Worship, that man is adjudged by the dreadful Sentence of the great God, to drink the Cup of his pure and unmixed Wrath and Indignation, Rev. 14. 10. even such as the Devils and damned drink: For we may say of this wrath, which is ordinarily poured out upon sinners in this life, as they say of darkness, Non dantur pure tenebræ; there is no pure or perfect darkness here; so neither is there any pure unmixed wrath here, it hath in this life an allay of sparing mercy in it; but this is pure.

To prevent this sad issue, and preserve thee from this terrible Wrath of the Lamb, are the following Counsels and Cautions designed and intended: And Oh, that they might be blessed to establish the sliding feet of tempted Saints; For I cannot without trembling observe, how many forward Professors begin to give ground already, and fall into a Compliance with Antichristian Abominations; surely this is the worst time that ever they could have chosen for it, now that the Day of Vengeance is in the heart of Christ against Her, and the year of his redeemed even come; his Righteousness so nigh at hand, and his Salvation ready to be revealed.

I shall detain thee no longer, but intreat thee to weigh these things brought to thy hand by providence, and with the spirit of love to cover the weaknesses of the Author, who is sensible of his own infirmities and continual need of divine Assistance, to enable him to stand. And to that end earnestly begs a remembrance in thy Prayers, when thy heart is most * warmed, enlarged, and raised in communion with thy God.

Farewel.

* Dulce cum mercium, sed breve momentum, cum talis fuerit, memento mei. Bern.

Anti-

Antipharmacum Salubertimum.

Dear Christians,

WHen our Lord Jesus Christ, the great Shepheard of the Sheep, beheld the multitude, he had *Compassion* on them, because they *fainted*, † and were as Sheep having no Shepherd, *Mat.* 9. 36.

After the pattern of those tender Bowels of Christ, the chief Shepherd, do the Bowels of Compassion infused by him into his Ministers, the under Shepherds, work and move towards the Flock, in like cases & exigencies. *God is my record* (saith that great Apostle) how greatly I long after you all * [*In*] or after the manner, of *the Bowels of Jesus Christ*, Philip. 1. 8.

And truly, considering the deep distresse, and languishing condition to which many thousands of the Lord's Flock are at this day exposed, how many among you are wandering from Mountain to Hill, seeking Pasture, but finding none; and like those Troops of *Tema*, *Job* 6. 19. return ashamed, and disappointed, from those places where you were wont to be refreshed, enlarged, quickned: And how your pretended Shepherds, have taken to themselves the † Instruments of a foolish Shepherd, ruling you with force, and rigor, *Ezek.* 34. 4. *not sparing the Flock*, it makes my heart melt within me, and my compassions for you flow together.

And further, apprehending what a deep and desperate design your adversary the Devil hath upon you in this hour of temptation, to overthrow your Faith, quench your Love, and undermine the very Foundation of your Profession; and what singular and extraordinary advantages he hath now upon you, engaging you singly and apart; your faithful Teachers being removed into corners, your Societies broken, dangers threatning on every side, carnal neighbours and relations, by perswasions, examples, and dangerous insinuations digging about and loosing your roots, and so preparing for your utter subversion, by the next gust of temptation: I thought it high time to come in to your assistance and relief, with a Word of Counsel and Support, though I venture for you, as *David's* Worthies did, to bring him the Waters of the Well of *Bethlehem* through the Host of the Philistines.

And

His bowels yerned. † ἐσπλαγχνίσθη.

Bowels are a metaphor, to signifie motherly and tender mercies, *Luke* 1. 78. † ἐσκυλμένοι καὶ ἐρριμμένοι. quite spent, tired, and fallen down. * [*In*] put for [*instar.*]

† *forcipes, & mulctra.*

And may I but preſerve the peace of mine own conſcience, by diſcharging faithfully a duty to which it impels me, and have the bleſſing of ſome poor ſoul ready to periſh, come upon me, I ſhall little regard the paine or hazard of this entetprize for you.

The plain deſign of theſe few ſheets, is to countermine the Enemy of your ſouls in his preſent grand Deſigns againſt you; either in point of ſtability, by unſetling you; or of duty, by affrighting you; or of comfort, by diſcouraging you.

To prevent the ſucceſs of the Tempter, in all, or either of theſe, I ſhall offer you my beſt aſſiſtance, under theſe eight enſuing Heads of Advice and Counſel; beſeeching you, by all the dear regard you have to the dreadful & glorious Name of God, which is called upon you, *Epheſ.*4.1. *Col.*1.10,11. 2 *Tim.*2.19. or to your own precious and immortal Souls, whoſe eternal happineſs is not a little engaged in theſe things, *Mat.*10.33. *Gal.*6.9. or to the comfort and encouragement of your ſuffering and afflicted Miniſters, and Brethren abroad, a great part of whoſe joy (yea life) lies at your mercy, 1 *Theſ.*3.8. *Col.*2.5. and is as it were, bound up in your ſtability; that you will heedfully obſerve and embrace theſe Admonitions, according to the weight and evidence that is in them, and let not any fleſhly intereſt in the world, carry you againſt the convictions that may hereby be left upon your conſciences.

And the firſt Advice or Counſel is this.

COUNSEL. I.

Cleave faſt to Chriſt, and the Profeſſion you have formerly made of him, what aſpect ſoever the times have upon you.

Pſal.44.18,19,20,21. *Our heart is not turned back, neither have our ſteps declined from thy Way, though thou haſt ſore broken us in the place of Dragons, and covered us with the ſhadow of death. If we have forgotten the Name of the Lord, or ſtretch'd out our hands to a ſtrange god, ſhall not God ſearch out this? for he knoweth the ſecrets of the heart.* Hence thoſe new Converts, who were turned to the Lord in a time of great temptation and perſecution, were ſo earneſtly perſwaded, *Acts* 11.23. *That with purpoſe of heart they would cleave unto the Lord*; (*i.e.*) as they had made a good choice, ſo now, to ſtick to their choice, and not repent of it, whatever afterward they ſhould meet with. Oh take heed, leſt after you have lifted up your *hand* to God, you ſhould lift up your *heel* againſt

against him. Though the * Hypocrite will not pray alwayes, yet the † upright Soul abhors to flinch from his duty, let come on him what will. It is now *Autumn* with many flourishing Professors, but if thou be a tree planted by the River side, thy leaf shall not wither, *Psal.*1. Youlook for happiness as long as God is in Heaven, and be sure God looks for holiness, as long as you be on Earth. What duty is more importunately urged upon you by every part of the Gospel, than Stability? The Preceptive part peremptorily requires it. See *Rev.*2.10. *Heb.*4.14. *Rev.*3.11. these be commands flowing from Soveraignty, cloathed with the highest Authority. The Minatory part urges it; See *Heb.*10.38. *Mat.*10.33. *Rev.*21.8. and these dreadful threats are discharged against the soul, and levelled at the very breast of the Apostate. The Promissory part marvellously encourages to it, a sweet voice seems to come down from Heaven in these Promises, saying, *Good souls hold fast, if ever you hope to possess the Glory that is here, hold fast, Gal.*6.9. *Mat.*10.22. *Rev.*3.11,21. *Rev.*21.7.

Now, lest all this should leave but a floating and ineffectual conviction upon you, give me leave to follow it a little farther, and endeavour to work it in by a few warming Considerations upon your hearts.

1. Consider, God hath hanged the whole weight of Eternal Happiness upon this Wyer; so that the deepest, dearest, and everlasting interest of thy soul, is bound up in thy Perseverance, *Rom.*2.7. *Gal.*6.9. *Heb.*3.14. and if so, methinks this should make thee cling fast, despise dangers, face the storm, and make a stand for Christ, let come on thee what will: for consider soul, what comparison betwixt a moment suffering, and this Eternal Glory? *Rom.*8.18. 2 *Cor.*4.16,17,18. Oh that vast Eternity! that amazing Word! which none but He that was from Eternity, and is to Eternity, comprehensively understands: when a soul is swallowed up in it, yea, or when it sits in a dying hour trembling, upon the brink of it, how are its apprehensions of present things altered!

2. Consider how constant & faithful Jesus Christ was to thee, when he conflicted in the dayes of his flesh, with sufferings, dangers, and difficulties infinitely beyond thine; and what a motive that should be, to perswade thee to a bold and constant owning of him in this day of thy tryal? 1 *Tim.*6.12,13,14. *Fight the good Fight of Faith, lay hold on eternal Life, whereunto thou art also called, and hast professed a good Profession before many witnesses. I*

give

* *Hic fructum non quærit, sed tempus.*

† *Etiam totus mundus eat in ruinas, ille tamen in his sustinet.* Luther.

give thee charge in the sight of God, who quickneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good Confession, that thou keep this Commandment without spot. He flinch not when the Terrours of Death and Hell beset him round: He was faithful to the trust committed to him, till death beat the last breath out of his breast. If thou now start from him, may not he say to thee, as that *Roman* Souldier said to his General, who refused his Petition after the War was ended, *Well* (saith he) *I did not serve you so at the Battel of* Actium.

3. Never imagine to be owned and acknowledged by him, in that great Day, if thou disert his Cause and Interest now, *Mat.* 10.33. *He that is ashamed of Me before men, of him will I be ashamed*, when I come in my Fathers Glory, and mine own Glory, and the Glory of the holy Angels. Oh Sirs, one of these dayes the Lord will break out of Heaven with a * shout, accompanied with † myriads of Angels, and ten thousands of his Saints, those glistering Courtiers of Heaven, * the Heavens and Earth in a dreadful conflagration round about him; † the Graves shall open, the Sea and the Earth give up their dead: * Thou shalt see him ascend the awful seat of Judgement, † his faithful Ones setting on the Bench as Assessors with him: * All flesh gathered before him, † even multitudes, multitudes in that Valley of Decision; and then to be publickly disowned by him in the face of that great Assembly, and proclaimed a Traytor and Delinquent to him, that feared not to deny Him, and betray his Truths into his enemies hands, because of the Frowns of a poor Worm that shall die, and be made as grass; Oh what Confusion and everlasting Shame shall cover thee! This, this is the portion of all such from the hand of the Lord; *2 Tim.* 2. 12. *If we deny him, he also will deny us.*

* 1 *Thes.* 4. 16.
† *Jude* 14.
* 2 *Pet.* 3. 10.
† *Joh.* 5. 28.
* *Mat.* 25. 31.
† 1 *Cor.* 6. 2.
* *Mat.* 25. 32.
† *Joel* 3. 14.

4. Consider ere thou let go thy Profession, how remarkably the righteous Hand of Heaven hath met with and payed home the Apostate, even in this life; which nevertheless, is but as a few drops upon them before the cloud dissolve, and the whole storm falls, but as the perboiling of them, before they be roasted in the eternal Flames. See what is become of *Judas*, *Mat.* 27. 3, 4, 5. compared with, *Acts* 1. 18. poor *Spira*, though I determine not of his final state, yet what a living monument of wrath was he, whiles he lived; *I feel* (said he) *the very Torments of hell in my soul.* *Lucian* and *Julian*, two scoffing Apostates, the one torn to pieces by dogs; the other, when mortally wounded by a dart, flings

flings up his blood towards heaven in a way of revenge, and crys, *Thou hast overcome*, O Galilean.

5. Suppose thou escape such a stroak, yet never expect a comfortable hour in this world any more, unless the Lord give thee unfeigned repentance to life, which in such cases is but seldom: thou mayest have as much comfort in thy enjoyments here, for which thou hast sold Christ, as *Judas* had in his thirty pieces, or *Spira* in his wife and children; *Mark* 8 35. *Whosoever will save his life, shall lose it* (*i.e.*) at least, its comfort.

COUNSEL II.

Touch not with Idolatry and Superstition; under what name or notion soever it be presented to you.

1 Joh. 5. 21. *Little Children, keep your selves from Idols.* Here you had need be exceeding cautelous, and * circumspect. (1.) because it is a creeping thing, which works in it self by plausable pretences and insinuations, 2 *Pet.* 2. 1. *Ephes.* 4. 14. *Col.* 2. 23. In which respect [*Mystery*] is written in the Whores forehead, *Rev.* 17. 5. For as Dr. *Usher* well observes, *The Roman Apostacy stole into the Church disguised, and by degrees.* It is a Mystery of Iniquity (saith the Apostle) and a working Mystery, 2 *Thes.* 2. 7. *Iniquitas sed mystica, pietatis, et fidelitatis nomine palliata*; (*i. e.*) Iniquity, but a mystical iniquity, because palliated, and cloaked under the name and pretence of piety and fidelity. Idolatrous practices have a shew of wisdom, *Col.* 2. 23. (*i.e.* saith *Davenant* on the the place) *They are more modest then to pretend an immediate revelation of the Spirit:* yet lest their placets and inventions, should want a pretext of divine wisdom, they are wont to say, that their Doctrines and Traditions are not indeed consigned to writing by the Apostles, but delivered by lively voice, according to that, *We speak Wisdom among them that are perfect:* and by the name of this wisdom, every one calls his own fictions. Saith *Ireneus*, *Lib.* 3. *Cap.* 3. *Thus sometimes under the pretext of Wisdom, Order, Decency, Apostolical Traditions, Antiquity, the power of the Church,* &c. *it steals upon men* * *insensibly, especially being so advantaged by the pronity of corrupt nature to it.* To this purpose it is observable, that Babylon, the Mother of Harlots, is said, *Rev.* 17. 4. to give the Wine of her Fornication in a golden Cup. Wine in it self is temptingly pleasant, but more, when presented in a golden Cup; the * brims whereof are sugared and sweetned, to make it the more grateful.

* *qui cavet ne decipatur, vir cavet, cum etiam cavet, et cum cavisse ratus est, sepe is cautor captus est.*

Davenant in Loc.

* *Peditentem, usu ipso, et tacita doctorum approbatione expit esse in pracio, hac estimationa, sensim sine sensu crescente.*

* *Velati pueris absynthia tetra medentes, cum dare conantur prius oras pocula circum: contingunt dulci mellis, flavoq; liquore.*

grateful. Therefore little Children, I mean you ſimple, plain, credulous ſouls, apt to be taken with fine gliſtering things, look to your ſelves; (2.) becauſe nothing more provokes and inflames the fierce Wrath of the Lord, who is a jealous God, than this doth; it makes his anger to come up in his face, as that expreſſion is, *Ezek.* 38.18. and kindles conſuming wrath, *Ezek.* 43.7, 8,9. Upon this account the bleſſed God complains, after the manner of men, as if his heart were broken, *Ezek.* 6. 9. *I am* [*broken*] *with their whoriſh heart, and with their* [*eyes*] *which go a whoring after their Idols.* If it be but an unchaſte glance upon an Idol, it goes to the very heart of God: when he ſeeth his People yielding to the temptations of it, he ſhreeks as it were, and crys out, *Oh do not this abominable thing that I hate*; Oh if there be in you the hearts of Children, do not do that, which doth as it were break the heart of your Father.

Queſt. *But what mean you by Idolatry and Superſtition? we hope there are no ſuch things practiſed among us; Pagans and Papiſts may be guilty of it?*

Sol. Give me leave here to open theſe things unto you, and then perhaps you may ſee them nearer to you, then you are aware of; and that this Caution is a word in Seaſon.

What Idolatry is.

* *Cultus Religioſus qui exhibitur rei, quæ non eſt verus deus: vel etiam ipſi vero Deo, ſed aliter quam ipſe præſcripſit in Verbo ſuo.* Ravanelus.

Idolatry then, according to the true and generally received definition of it, is, * A religious Worſhip, given either to that which is not the true god, or to the true God himſelf, but otherwiſe then he hath preſcribed in his Word. From hence we plainly ſee that worſhip may be idolatrous two wayes; (1.) In reſpect of the Object, if it have any thing beſides the true God for its object, its groſs Idolatry; ſuch as the firſt Commandment condems. Pagan Idolatry, which the light of the Goſpel hath long ſince profligated, and expelled out of theſe parts of the the world. Or (2.) in reſpect of the Manner, when we worſhip the true God, but in a way and manner which he hath not preſcribed in his Word, but is invented and deviſed by our ſelves; and this is condemned as Idolatry in the † ſecond Commandment; *Thou ſhalt not* [*make to thy ſelf*;] (*i.e.*) out of thine own brain, or of thine own head, any [*graven Image*] under which title all humane inventions, corrupting the pure and ſimple Worſhip of God, are

† *Eſt autem idololatria, cum vel fingitur eſſe Deus et colitur pro Deo quod non eſt, vel cum verus Deus colitur aliter quam vult coli.* Pareus. Com. in *Rom.* 1. 23.

prohibited,

prohibited, as *idolatrous*; for * Images are hereby a Synecdoche put for all false wayes of worshipping God, as the best Expositors tell us. See *Ames. Medulla*, lib. 2. p. 334. *Holland* on the second Com. *Willet*, *Hexapla* in loc. This inventing or making to our selves, is that which makes it Idolatry, *Amos* 5.26. *Numb.* 15. 39. Hence the Molten Calf became an Idol to the Israelites, not because it was the object of their worship; for it's evident, it was *Jehovah*, the true God, they intended to worship by it; as appears from *Exod.* 32.4,5. *To morrow is a feast to the Lord.* And as Dr. *Willet* observes, it had been impossible, that so good a man as *Aaron*, would have yielded to them, if they had intended to worship it as a god: but yet it being a way or manner of worshipping the true God, which was of their own devising, it became Idolatry. And this worship of God in wayes of our own invention, becomes idolatrous upon a double ground: (1.) As it is Will-worship; (*i.e.*) such worship as hath no other ground, or warrant, but the will of man, † *Col.* 2.23. and so dethrones God, by setting up the will of the Creature above his, and bestowing the peculiar Honour, and incommunicable Soveraignty, and Glory of the blessed God, upon the Creature: For the absolute Soveraignty of God, which is his Glory, 1 *Tim.* 6.15. is manifested in two things especially; In his Decrees, *Rom.* 9. 20. and in his Laws, *Isa.* 33. 22. *Jam.* 4.12. The Lord is our King, and Lawgiver: and there is one Lawgiver. Now by prescribing any thing by our own Authority, in the Worship of God, the Commands of God are made void, *Mat.* 15.6. his Royal Law is slighted, the Throne of God invaded by the Creature; who will be a Lawgiver too, which can no more be born, then the Heavens can bear two Suns; and God is hereby forgotten; as *Hos.* 8.14. *Israel hath forgotten his Maker, and buildeth Temples*; (*i.e.*) by building [*Temples*] when God had appointed but one Temple. This is as *Melancton* observes, *Cum Deo certare, aliud instituendo*; To strive with God, by instituting some thing of our own. And *Chrysostome* notes, *Hom.* 2. in *Rom.* That *it is a greater Sin, in God's Worship, to do what we should not, than to omit what we should: For*, saith he, *by the one we shew the difficulty of the Law; but by the other, we charge the Law and Law-giver with fol-*

* In this command the question is answered, which hath so disquieted the Church in all ages, *sc.* Who shall prescribe the Form of God's Worship, shall Angels? shall Men? shall the Church? shall Councils? The answer is, that when we have chosen Jehovah for our God, and rejected all false gods, according to his first Law, lest our minds should invent him any service, he hath here prescribed Laws himself, for his own most devine and spiritual Service. *Holland's* fourfold State of Man, pag. (*mihi*) 31.

† *Deum amare quidem cultorem voluntarium, hoc est, cui latus est, cui placet ea facit quae ipse fieri jussit, sed odisse cultum voluntarium, hoc est, illa opera quae pro immediato Dei cultu illi offeruntur cum ab ipso non fuerint praescripta et mandata ad hunc finem, hoc enim est fornicari in adinventionibus suis.* Psal. 106.39. Daven. in loc.

ly; make our ſelves wiſer than God: In the one we ſhew our weakneſs, in not doing the Will of God; but in the other, our impudence to controul the Wiſdom of God. And it is, as *Lactantius* phraſes it, lib. 3. cap. 13. *Summam arrogantiam, ſibi vendicare quod humanæ conditio non recipit*; The higheſt Arrogance, to challenge that to our ſelves, which the condition of a Creature is not capable of. And upon this account it is, that the Indignation and Wrath of God ſmoaks ſo dreadfully againſt ſuch Uſurpers, as in the ſad ſtory of *Nadab* and *Abihu*, you ſee, becauſe God is a jealous God: and Jealouſie is the rage of a man. *Zelotes eſt, nolens habere conſortium in amando*, can indure no corrival. This God looks upon as the greateſt, and moſt daring Wickedneſs, that a creature can lightly commit. *Hoſ.* 9. 15. All their Wickedneſs is in *Gilgal*, [*a pro ſummo*] (*i. e.*) the height of their wickedneſs is there, becauſe there they worſhip'd him according to their *own* devices; which was ſuch an affront to the Wiſdom and Soveraignty of God, that he could by no means bear it. This is called, a ſetting our Threſhold beſides the Lord's Threſhold, *Ezek.* 43. 8. and the nearer this comes to him, the more it provokes him: therefore it is ſaid in the ſame Text, *There was a Wall betwixt me and them*; (*i. e.*) either, it cauſed a Wall of ſeparation betwixt me and them; as it's generally expounded; or elſe it notes, how God is provoked, by bringing their own inventions ſo near him: For in the *Hebrew* it is, *There was but a Wall betwixt me and them.* And hence it is evident, that doctrinal, ſymbolical Ceremonies, I mean ſuch Rites and Ceremonies, as are brought into the Worſhip of God, with a ſpiritual ſignification, meerly upon the Authority of Man; are idolatrous Mixtures and Additions, and ſuch, by which the Lord is dreadfully provoked. It's true, men pretend order and decency, and the power of the Church in ſuch caſes: but as learned *Ames.ius* well notes; * *Thoſe things which pertain to order and decency, are not ſo left to the Will of man, that they may under that name, obtrude what they pleaſe upon the Churches.* All the liberty that Scripture, 1 *Cor.* 15. 40. gives us, is but this, To obſerve and perform thoſe things which God hath inſtituted, in an orderly and comely manner; and not to innovate new things, what, and as many as we pleaſe. And then (2.) it becomes Idolatrous upon this ground alſo, becauſe this daring Impudence of men, in worſhipping God in their own way, argues groſs and carnal notions and conceptions of God. When we deviſe a carnal pompous way of worſhip for him, it's an argument

* *Illa igitur quæ pertinent ad ordinem et decorem, non ita tollinguntur hominum arbitrio, ut poſſint quod ipſis libet, ſub illo nomine Eccleſiæ obtrudere.* Medulla, p. 345.

gument we have set up an Idol-god first in our imaginations, one like our selves, and utterly unlike the true God; who is a most simple, pure, spiritual Being; and as such, will be worshipped, *Joh.* 4.24. But by devising such a fleshly way of worship, I say, it is manifest, we have fansied to our selves another god, altogether different from that God, revealed to us in the Word. Hence it was that *Joshuah* told the people, *Jos.* 24.19. *Ye cannot serve the Lord, for he is a jealous God, and will not forgive your sins*; q. d. you cannot serve the true God, till you have gotten right apprehensions of him: You fancy to your selves a god made up all of Mercy, as if he had no Justice nor Righteousness, to call you to an account for your sins; and so do but worship an Idol, formed in your own imagination, instead of the true God. And if the thing be duely weighed, it will appear as well Idolatry to submit to, and acknowledge the * Soveraign Authority of a Creature, in appointing Laws for worship; or falling down before an imaginary God, or Idol, formed in our own phantasie; as to bow to, and worship a graven Image, or the stock of a tree.

Now hence you may come to see at once, both the nature of this second sort of Idolatry, and also the rise and original of it; which is nothing else but the proud & carnal heart of man, which not willing to contain it self within the limits of the Word, wherein a plain, simple, and spiritual way of Worship is ruled out; invents to it self, new Rites, Ceremonies, and wayes of worshipping God, more sutable and pleasing to the flesh. And hence it is, that Idolatry is in Scripture, reckoned a work of the flesh, *Gal.* 5.20. because man naturally having a proud heart, and a working imagination, which depending upon sense, and not elevated and rectified by faith, first forms to its self carnal conceptions and notions of God; and then deviseth a way of worship suitable to those notions of him. So that as one well observes; † *This is the Fountain and Principle of all Error, that men think that those things which please them, must needs please God; and what displeaseth them, must also displease him.* So that this brat, *Idolatry*, is begotten betwixt a proud carnal heart, and the Devil, who since he cannot draw men to the former sort of Idolatry, endeavours all he can to entangle, and defile them with this, and that partly out of malice to God, knowing what a dear thing his Worship is to him, and partly out of a design of ruining such as he can intice to it: for he knowes their sorrows shall be multiplied, *Psal.* 16.4. and God seldom lets it escape without some remarkable stroak.

* *Hinc implicite et per interpretationem Dei ipsius, illum nobis deum constituimus et honorem Deo debitum deferimus illi, cujus authoritati vel institutis nosmetipsos subjicimus in religioso cultu.* Amesius Medulla, lib. 2. p. 335.

† *Erroris hoc est Principium quod quæ nobis placent, Deo etiam placere putamus; & quæ nobis displicent Deo etiam displicere Putamus.*

Upon

Upon the whole then, you plainly ſee, Worſhip may be right as to its Object, and yet Idolatrous in reſpect of the Manner; becauſe the aſſuming of a deſpotical power in this caſe, is not only a ſlighting of that νόμον Βασιλικὸν, that royal Law, but as high a piece of Treaſon againſt Jeſus Chriſt, as can lightly be committed by a Creature. I will ſhut up this with two worthy and full Teſtimonies to the truth of the point in hand. The firſt is *Melancton* in loc. *Com. de Ceremon.* *Humanis*, his words are theſe, and they are grave and weighty.

Phil. Melan. in loc. com. p. 631, 632.

Accedit & hoc, quod Epiſcopi arrogant ſibi poteſtatem condendi traditiones, quam tamen non concedit eis evangeliam, &c. non eſt leve crimen tentare Deum, eſt enim non infirmitate labi, ſed contemptu Dei, propoſito ipſius verbo, quaſe cum eo certare, aliud inſtituendo, καὶ φιλονικῶν, et illius ſapientiæ, noſtram anteferre. The Biſhops arrogate to themſelves a power of making Traditions, which the Goſpel hath not given them. It is no ſmall crime to tempt God, for this is not to ſlide by infirmity, but by contempt of God, his Word being ſet before them as it were to contend with it, by inſtituting another thing, and overcome it. This is to prefer our wiſdom to his.

And a little after (having given ſome inſtances of it) he proceeds thus;

Tales fuerunt et ſunt fontes cultus idolorum. Hæc ſunt arcana mala, quæ politica ſapientia non poteſt judicare, ſed nos in Eccleſia, ea conſiderare debemus; ut moniti, ſubjiciamus nos verbo Dei, nec noſtris opinionibus regi velimus. Such have been, and are the fountain of the worſhip of Idols. Theſe are ſecret Evils, which political wiſdom cannot judge: but we in the Church, ought to conſider theſe things, that being warned, we may ſubmit our ſelves to the Word of God, and not be willing to be ruled by our own opinions, &c.

To this I ſhall add the moſt worthy Teſtimony of that right Honourable Lord *Brook*:

Lord Brooks Treatiſe of Epiſcopacy, p. 60, 61.

"A Biſhops wearing a Surplice, Cope, Miter, uſing the Croſs, "bowing to the Altar, &c. (though they may be Errors) yet all, "or one of theſe make him not a Pope, or Popling, or properly "Antichriſtian: but receiving theſe from the Popes Dictates, "doing them becauſe he commands, acknowledging his power "in commanding them, preſſing them on others in ſuch a deſpo-"tical power, makes a true Pope, a real Antichriſt: Nor may "our Biſhops evade by this, which I eaſily ſee will be an-"ſwered,

" swered, that though indeed they do, and command these things,
" yet they neither do them from the Popes command, nor com-
" mand them in the Popes power.

" Though I should grant this, which yet many wise men will
" not grant (for our Bishops first power come from the Pope; and
" of late also, we have found Letters, Advice, Commands, Di-
" rates from the Pope, to some of our Bishops, and that in mat-
" ters of greatest consequence, both for Church and State:) But
" grant all this they say, yet they may be Antichristian, and so
" such (*in re*) as the Pope is; though not literally *Romanists*, ex-
" cept they do or command in the power of *Rome*. This I shall
" be bold to affirm, and maintain, till I see better reason, that he,
" (who ever he be) that commands the least tittle of Doctrine, or
" Discipline, meerly *ex imperio voluntatis*, in his own power and
" authority, without licenie or warrant from Scripture, or right
" Reason (where the Scripture hath been silent) though the thing
" he so commandeth, should happen to be good in it self, yet he
" in his so commanding, is not only Tyrannical, but Antichri-
" stian, properly Antichristian, encroaching on the Royal Office
" of Christ; which is truly High Treason against God, and most
" properly Antichristianism.

By all which, you see where the Idolatry of Worship lies: the instituting of any, though the smallest part of worship, in and by our own authority, without Scripture warrant, makes it Idolatrous, as well as if we worshipped an Idol. And hence it is, that God gives his People the same call from this latter sort of *Romish* Idolatry; See *Rev.* 18.4. as he doth from the more gross Pagan Idolatry, 2 *Cor.* 6.17. So that if that worship you perform to God, be corrupted by a mixture of meer humane, doctrinal, symbolical Rites, and Ceremonies which God hath not appointed in his Worship, by the Word; though your worship be right for the object, yet it is Idolatrous in the Manner. Here you had need to be advised, and careful, for you are upon a tickliſh point.

What Superstition is,

And for Superstition, that is nothing else, but an *excess in Religion*. For the better understanding whereof, consider three things.

1. That all and every part of God's instituted Worship, depends intirely upon his own Soveraign Will and Pleasure: So that no man can appoint any part of it, but God alone, forasmuch as no man knowes either what will be acceptable to God, but God himself; that which is highly esteemed among men, is

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an abomination to God: beſides, none can give efficacy to a Creature, as Bread, Wine, Water, or raiſe them up to ſuch high ſupernatural ends and uſes, but God.

2. The Will of God, which is the Foundation and Rule of his Worſhip, is only revealed to us in the Scriptures, whence it is manifeſt, that in Worſhip, all men are bound to keep cloſe to the Word, and beſides the reaſon that is in the thing it ſelf, the Command is expreſs, *Exod.* 23. 13. *Deut.* 4. 2. *Gal.* 6. 19. [τῷ κανονι τουτῳ] according to this Canon, or Rule: This is true Canonical Obedience. So *Rom.* 12. 7. [λογικὴ λατρεία] is properly Word-Service; (*i. e.*) ſuch as the Word preſcribes.

3. Hence then you may ſee the door at which Superſtition enters, even addition of new and uncommanded things. When we invent new Rites and Ceremonies, and bring them into the Worſhip of God, with a ſpiritual ſignification and uſe, this is Superſtition; being [*Supra Statutum*] ſomething above and beyond what God appoints and requires. And as all the water in *Tyber*, cannot waſh the Papiſts from the Filth of their Idolatry and Superſtition, in their *Maſs*, *Altars*, *Surplice*, *Croſs*, *&c.* So neither can any thing beſides the Blood of Jeſus, cleanſe us from the ſame, if we do like them.

Having thus opened the nature of Idolatry and Superſtition to you, I ſhall reinforce that Apoſtolical Caution upon you; *Little Children, keep your ſelves from Idols*; I beſeech you get ſenſes exerciſed, *Heb.* 5. 14. and ſuffer not your ſelves to be abuſed by an eaſie credulity: *The ſimple believeth every word*, Prov. 14. 15. There is no Idolatry or Superſtition in *Rome* ſo groſs, but is gloſt over with plauſable pretences, and many ſubtile * diſtinctions invented to defend it. But take not you any thing upon truſt in God's Worſhip; be like thoſe well-bred *Bereans*, *Acts* 17. 11. examine the grounds of your practice. It was a good ſaying of Sir *Thomas Moor*, *I will pin my Faith* (ſaid he) *upon no mans ſleeve, becauſe I know not whether he will carry it.* See that you be provided with an anſwer, if God ſhould ſpeak to you, when you are at your *Divine Service*, as he did to *Elijah*, 1 *Kings* 19. 9. when he was hid in the Cave at *Horeb*, *What doſt thou here, Elijah?* Or as to the *Jews*, *Iſa.* 1. 12. *Who hath required this at your hands?* See that you be able by the Word, to juſtifie your practice: and as you love your ſouls, defile them not with Idolatry, or Superſtition. And the rather;

* *Additio corrumpens, et conſervans. Additio accidentalium, et eſſentialium.*

Becauſe

Becauſe, ſhould you be found in a falſe way of worſhip, you betray a ſpecial truſt committed to you by the Lord. Arg. 1.

Chriſtians, unto you hath the Lord committed his precious Goſpel-Truths and Appointments, as precious Treaſure, to defend and keep for him, *Rev.* 3. 10. *Jude* 3. 1 *Phil.* 7. 17. and one ſpecial means of its preſervation, is by witneſſing againſt all thoſe Errours and Innovations, that corrupt and endanger it: O ſee that none of Chriſt's Jewels be embezled, if you can help it. You your ſelves have committed a truſt to Jeſus Chriſt, 2 *Tim.* 1, 12. and expect he ſhould be faithful in what you have commited to him; and he expects the ſame from you. Oh! conſider what precious things the pure Inſtitutions of Chriſt are: all the good in this world, cannot compenſate the loſs of one of them. *Let Heaven ruſh* (ſaid *Luther*) *rather than one crumb of Truth ſhould periſh.* Oh what hard things have the Saints in all generations ſuffered, to preſerve and tranſmit it to us! and ſhall we now betray it? would not the generations to come curſe us, and abhor our remembrance? And then to ſpeak nothing of any ſolemn bond or engagement under which you have put your ſouls to the contrary.

Ruat Celum, potius quam una mica veritatis pereat. Luth.

Arg. 2.

Shall we not hereby oppoſe and croſs the great Deſign which God is carrying on in the world, by his preſent Providences? Oh 'twill be ſad to be found oppoſing God's Deſign! Now what is that but, by * ſhaking Heaven and Earth, to remove the things that are [*made*;] *viz.* by man invented in his Worſhip, *Heb.* 12. 27. To pluck up by the roots, every [*Plant*;] (*i. e.*) Ceremony and Tradition not of his planting, *Mat.* 15. 13. Are not all theſe things appointed to perdition? *Col.* 2. 22. and dareſt thou then by thy preſence, or pleading for them, go about to ſupport and eſtabliſh them, and ſo ſtrive againſt God? Oh conſider it ſadly.

* *Tali concuſſione ad primum Chriſti adventum viam paravit, tali etiam ad ſecundum. Magnus antehac fecit rerum mutationes, ſed reſtat, longe major.* Grotius.

Is it not dangerous to be found amongſt Idolaters? doth not Judgment ſometimes ſweep away the whole community and neighbourhood of ſuch ſinners? Read 1 *Sam.* 6. 19, 20. 1 *Chron.* 15. 13. And hath not God given thee timely warning of the danger before it come? *Rev.* 18. 4. and is it not more than ordinary dangerous, to be found among them now, when God is preparing his Troops to invade *Babylon*; I mean ready to pour forth the Vials of his Wrath upon Her? Arg. 3.

And may not your example have a miſchievous influence upon others? may it not harden ſinners in their wayes? and even Arg. 4.

compel and draw away the weak Christian? *Gal.* 2. 13, 14. and so draw the guilt of their sins upon thine own soul? and what a dreadful thing is that! † Actors and Consenters are alike guilty and punishable: Oh you have too much personal guilt of your own, add not the guilt of others sins to it: nay, by this means, thou mayest be sinning in another, when thou lyest in the dust.

† *Accessorium sequitur naturam Principalis Agentes & Consentientes, paripæna plectuntur.*

Lastly, consider how careful God hath alwayes been to keep his People off, at the greatest distance from Idolatry. Compare these Scriptures, 2 *King* 17. 15. *Ezek.* 44.20. *Numb.* 32.38. 1 *Thes.* 5.22. *Heb.* 4.1. O let these Arguments be impartially weighed, and let not any low fleshly interest, be set up to oppose them.

COUNSEL III.

Beware of such persons as are Factors and Agents for Antichrist, and keep off from such a Ministry, the tendency and scope of which, is to entice and draw you to Idolatry, Mat. 7. 15. & 10. 17. Phil. 3. 2. Col. 2. 8.

There is a * generation of men now abroad, skilful to destroy souls, who would make Merchandise of you, and by good words and fair speeches, deceive the hearts of the simple [ἀκακων,] such as mean well, but want prudence to discern such as mean ill. These are of two sorts; the generality of them are by a righteous hand of God, given over to such dissoluteness and debauchery, that their folly and madness, is made manifest to all men, 2 *Tim.* 3.9. And others that have gifts and parts, how few are there of them, but imploy them in defending abominable Superstitions, and perswading their Congregations to submit to them: So that you have your choice, whether you will drink poyson mixt with water, or infused into brisk and generous wine, which will give it a speedier access to the spirits. These are † Wells without water, deceiving the hope of weary and thirsty souls: Clouds they are without rain, that send not forth one gracious shower to refresh the Inheritance of the Lord: The best of them is a bryar, and the most upright of them sharper than a thorne hedge, *Mic.* 7.4.

* It is not my design to asperse any godly person, that by the prevalency of temptation may joyn wth them; the *Lord* I hope will recover such out of the snare: but I speak of the body, and generality of them.

† *Jactant crepanq; Scripturam, sed eam non intelligunt, imo pervertunt apperiunt quasi fontes scientiæ, qui aquam non habent doctrinarum, præmittunt imbrem, velut nubes prophetiæ.* Hieron. contra Jov.

I believe there be many among you that are sharp set, and by this time have felt the misery of a spiritual famine. 'Tis bread you come for, but your Father hath shut up house, and is gone for a time, the Glory is departed; they are become Wells without water, breasts without milk: is there not a vanity in these, as well as in the creatures, when God is withdrawn from them?

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We may say concerning them, as *Isaac* did to his father, *Gen.* 22.7. *Behold the fire and the wood, but where is the Sacrifice?* Here you may see the skin, and shadow of an Ordinance, but where is the power? where is the life, quickening, and soul refreshment, that was wont to accompany them? Ah poor *England*! what hast thou lost! what a Ministry hast thou sinned away! wast thou not renowned among the Nations for the power, and purity of Ordinances? were not thy Ministers as sheep coming up from the washing, whereof every one bare twins, and none was barren among them? How was the Lord Jesus lifted up in thy Ministry, that all might see the Necessity, Beauty and Excellency of him! and did not the pangs of the *New-birth*, frequently come upon souls in thine Assemblies? But alas, those dayes are over, they are gone, they are gone; ah wo is us, that we must say, *So it was*! Well then, what will you do in this case? will you seek the living among the dead? will you suck empty breasts, whence you can draw nothing but wind or blood? O no, but rather say, as *Cant.* 1.7. *Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy Flocks to rest at noon; for why should I be as one that turns aside by the flocks of thy companions?* These Companions of Christ, must be none of yours.

Because it is the manifest drift, and design of their Ministry, to unteach, and beguile you of those precious Gospel-Truths which you have formerly received, and learnt. This some of them have not shun'd to declare in the face of their Congregations; and nothing is more apparent, than that it is the design they all manage. I appeal to your own observations, what is more common with them, than to tell you, you have been misguided by your Teachers these twenty years, and now must return to the good Old Way, which themselves are utterly unacquainted with? Arg. 1.

Now what do you by attendance on such a Ministry, but run your souls upon a temptation to unsettlement, and Apostacy? and dig a grave (as I may say) to bury all the precious Truths you have learn'd under your former faithful Ministers? Who may sigh over you, and say, as *Peter Martyr* did, when he was in *Oxford*, at the coming in of Queen *Mary*; he heard a Colledge-Bell ring to Mass, and looking out at his Study window, saw the Scholars flocking apace to it, being struck to the heart with this sight, he brake out into this expression, *Hæc una notula* (said he) *omnem meam doctrinam evertit*; (*i. e.*) This Bell rings a passing- *Pet. Martyr.*

peal to all my Doctrine: and upon serious consideration, this will appear to be no small evil. For you cannot but be convinced, that it is your duty to be immoveably fixed in the Truths of the Gospel which you have received, and to suffer no man to spoil you of them: if you doubt that, read 2 *Pet.*3.17,18. *Col.*1.23. *Ephes.*3.17. *Col.*2.6,7. 1 *Cor.*15.58.

And if this be your sin, to be moved away from it, then it must needs be your duty, to avoid the temptations, means and occasions of such unsettlement. And this is that which is intended in all those cautions given in the Word, and but lately recited.

I am against the Prophets that [*steal*] the Word, every man from his neighbour, *Jer.*23.30, He means the false true Prophets that enticed the People from those Truths, which the Prophets had taught them. There be spiritual Cut-purses abroad, pray look to your selves: the old *Chemarims* are revived again in this Generation: the word, *Zeph.*1.4. is conceived to come from חמר, *incaluit*; (*i. e.*) men more zealous and hot than ordinary, for their superstitious Traditions; inflam'd with desires to draw you to it: *Ut multitudine sequacium, se efferunt*: Which the Apostle englishes, *Gal.*6.13. that they may glory in your flesh: And therefore beware of men.

Arg. 2. Doth not your attendance upon, and following of such a Ministry, help to midwive and bring forth all those evils with which their Ministry travels, and is in pain to be delivered of? could they do any hurt, if they were generally declined and avoided? their strength lyeth in you: As a great Commander once said to his Souldiers, *That he flew upon their Wings*. Hence it was the *Pharisees* were so often disappointed in their attempts to lay hands upon Christ; they had a strong design to do it, but the Text saith, *Mark* 14.2. *They could not because of the People*, *Mark* 14.2. *Acts* 4.21. So the *Acts* 4.21. false Teachers in *Jeroboams* time, *Hos.*7.6,7. were as hot as an Oven, with desires and designs to draw the People to false Worship, but the People were a great Lump, and could not presently be leavened; and therefore in the mean time, till that were done, the Baker slept, and ceased from raising. This for a time, obstructed the design. But here is the misery, the people are *materia disposita*, matter fit for them to work into any form, if they give them but an heat or two in a plausable Sermon, they are malliable, and fit to be hammered into any shape, *Jer.*5. *ult. The People love to have it so*: And *Amos* 4.5. This liketh you, *O house of Israel*. Fear of Persecution makes them comply with any thing, *Gal.*6.12.

Can

Can you attend lawfully and comfortably upon such a Ministry, upon which you cannot pray for, or expect a blessing? doubtless, you will readily confess you may not. And can you pray for, or expect a blessing, where you have no promise in all the Book of God, to warrant or encourage you so to do? 'tis as clear you cannot. Now produce but one promise made to the labours of such as God hath not sent. A curse upon their labours you may find, *Jer.* 23. 32. and upon their gifts and parts. And a prohibition of hearing them, you may find, *Jer.* 23. 16. But no promise of a blessing; that only attends a Ministry of Christs own sending, *Mat.* 28. 19, 20. Arg. 3.

Object. *But hath not Christ sent them? how shall we be satisfied in that?*

Sol. Consider what is requisite and necessary in the sending, or due Call of a Minister. (1.) Whether it be personal Qualifications, described, 1 *Tim.* 3. 7. 2 *Tim.* 3. 16, 17. 1 *Tim.* 3. 2. 2 *Tim.* 2. 2. *John* 21, 15, 16, 17. (2.) Or free Election by the Church, to which the Ministry is given. See *Acts* 1. 23, 24. *Acts* 6. 5. (3.) Or (according to true Presbyterian Principles) Ordination, by Fasting, Prayer, and Imposition of Hands, *Acts* 6. 6. & 13. 3. & 14. 23. 1 *Tim.* 5. 22. & 4. 14. 2 *Tim.* 1. 6.

If the Sending or Call of a Minister, consist in all or either of these, than judge your selves whether these men are sent. For their Gifts and Qualifications necessary to fit them for such a work, let their Congregations witness, who are fed upon husks, and starved under them.

For their Election by the Church, let the Godly in their respective Parishes witness, whether they were elected by them, or obtruded upon them, and so stand upon the ruines of their own lawful and godly Pastours.

And for their Ordination, their own Canons may inform you: Wherein it is ordered; (1.) That they be made Deacons; (2.) Then after a years space, they must be presented to the Bishop, or his Suffragan, by an Arch Deacon or his Deputy, saying, *Reverend Father in God, I present these persons to be admitted to the Order of Priesthood.* (3.) Then after the Lettany and some Collects, the *Prelate* asketh them, *Do you think in your hearts, that you be truly called according to the Will of Christ, and the Order of this Church of* England, *to the Ministry of Priesthood?* and every one of them answers, *I think it.* (4.) Then they promise reverently, to obey their Ordinary and other chief Ministers of the Church. (5.) And then kneeling down at the Prelates feet, he, with the Priests present, lay their hands on their heads, saying, *Receive the holy Ghost.*

Ghost, whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained: and be thou a faithful Dispenser of the Word of God, and of his holy Sacraments, In the Name of the Father, Son, and holy Ghost. Amen. (6.) Then delivering to each of them a Bible, he saith, *Take thou Authority to preach the Word of God, and to administer the holy Sacraments, in the Congregation where thou shalt be so appointed.* (7.) And after all this, by the Canons of 1603. none of them are to be admitted to any Ecclesiastical Living, or suffered to preach, except he be licensed so to do, by the Arch-Bishop, or Bishop of the Diocess, and shall subscribe, *That the Book of Common-Prayer, and of ordering Bishops, Priests and Deacons, contains in it nothing contrary to the Word of God, and that it may be lawfully used, and that he himself will use the same; And that he alloweth the Book of Articles of Religion.* (8.) And then lastly, having abjured the Covenant, &c. he is a compleat Priest to all Intents and Purposes.

Judge now what a fair and regular Call here is to the Ministry. I remember *Aquinas* tells us, that, *If the Artificers Hand were his Rule, he could never work amiss.* And so, if the Prelates Hand be the Rule of Ordination, they cannot but be well ordained: but if the Scriptures be indeed the Rule, I am at a loss where to find a Text parallel to this Practice, unless it be that in 2 *Chron.* 13.9. which, I confess, suits it to an hairs breadth.

Object. *But this will invalidate and nullifie the Call of our former ancient and godly Ministers, for they came in the same way: Yet God hath owned them, and they have made full proof of their Ministry.*

Sol. Not at all. For (1.) though it must be confest (and themselves will not deny, but there were many grand Irregularities in their Ordination; yet it was (comparatively) a time of ignorance and darkness; and in such cases, God is more indulgent, and the sin receives not such aggravations, *Acts* 17.30. *Heb.* 5.2. *Heb.* 6.5,6,7. *Jam.* 4.17. (2.) As hard as the terms then were, they are harder now by far: several things since that, have intervened, which are considerable. (3.) They were holy men, qualified with Graces and Gifts, able and apt to teach, which is mainly considerable in a Ministers Call. (4.) Lastly, they generally came into their places at the desire, and upon the call, of the most godly persons in the places where they lived. And this, if they had no more, makes them true Ministers (in the judgement of many judicious Divines) although their Episcopal Ordination should be a nullity. Let us here what is said in this case

by

by others. *Amesius*, his words are these, (speaking to this question; In whom is this right, and power of calling the Ministers? he answers; (1.) *Summum jus vocationis, est penes Christum solum, qui est Ecclesiæ caput, & Ministerij author, ac Dominus Ministrorum.* (2.) *Jus delegatum non potest proprie esse vel Episcoporum Dioecesanorum vel Patronorum, vel Magistratuum, quia sunt tales; quia Christus qui Ministerium instituit, de istis ordinibus nihil singulare prescripsit, nihil novi juris ipsis communicavit, & Ecclesiam sine illis optime ordinatam reliquit.* (3.) *Jus delegatum est penes Ecclesiam illam totam, cui Minister vocandus debet inservire*, &c. (1.) The chief right of calling, is the Power of Christ alone, who is Head of the Church, Author of the Ministry, and Lord of Ministers. (2.) The delegated right cannot properly be, either of diocesan Bishops, or Patrons, or Magistrates (as such) because Christ, who instituted the Ministry, prescribed nothing singular, concerning those Orders, communicated nothing of any new right to them, and left his Church well ordered without them. (3.) The delegated Right is in the power of that whole Church, to which the Minister that is to be called, ought to serve, &c. Which he proves by many weighty Arguments. To this I shall joyn the Testimony of that blessed man, now with God, Mr. *Jer. Burroughs*, his words are these; "For their calling, I make no question, but "there are many Ministers in *England*, as they were, and as they "are, that are the true Ministers of Jesus Christ, and have a "true Call from Christ.

Amef. Cas. consci. lib. 4. p. 233.

Burroughs on the 11th of *Mat.* 28. 2d Book, p. 110.

"Obj. *But how can that be? they hold their standing from "the Bishops, and so from Antichrist.*

Answ. "Take it for granted, that their Authority from the "Bishops was wholly naught, and sinful, yet that doth not fol- "low, but that many Ministers, that had their Ordination from "them, are true Ministers of Christ: Why? not because of that "they had from them, but they had their calling likewise from "the People of God, as well as in a seeming way from them: "for we will take that for granted, that that they had from them, "there was such corruption in it, that they sinned against God; "but yet mark, that doth not nullifie their Call, because they had "somewhat super-added, wherein they sinned against God. This he farther illustrates in the same place by this similitude, *If a man have two Deeds or Evidences for a piece of Land, and one be naught, yet if the other be good and sound, he hath a true Title.* Mr. *Collings* also, answering this Objection, *Ministers had their Ordination from Bishops*,

Mr. *Collins* vindicia Ministr. p. 723.

Biſhops, and they from Rome. Rome is no true Church, and hath no true Miniſtry; and thoſe that were not Miniſters themſelves, could not make others. Having inferr'd ſeveral abſurdities from the Objection, gives this anſwer: "Suppoſe the Reformers had no "Ordination, but the Call of the People, it was a plain caſe of "neceſſity; and they had power doubtleſs, to reſtore that Or-"dinance to the Church again.

So that as long as they were holy men, ſo eminently qualified, and fairly called by good People, far be it from me to queſtion the validity of their Call. But the Caſe before us differs Heaven-wide from this.

Object. *But they are not worſe than the Scribes and Phariſees were? yet Chriſt commands his Diſciples to hear them*, Mat. 23. 2, 3.

Sol. Becauſe this is the *Achilean* Argument, I ſhall endeavour to ſatisfie you in this Scripture, and deſtroy the Argument commonly drawn from this place, by theſe plain and (as I judge) ſatisfactory replies to it.

1. Thoſe that infer from this Text a duty or a liberty of attending on, or joyning with a prophane and corrupt Miniſtry, do thereby (though perhaps unawares) gratifie the Popiſh Cauſe and Intereſt; for from this very Text, they draw many of their Arguments to condemn our ſeparation from them, and alſo to convince us of the neceſſity of obeying the Mandates of their Prelates, and hearing their Jeſuites and Monks, notwithſtanding their corruptions in worſhip, and filthy ſodomitical lives. *Huc enim torquent verba Chriſti*, ſaith *Calvin*, To this ſenſe they wreſt the words of Chriſt. And to the ſame ſence *Pareus* ſpeaks, *Ut hodie Papa, et Epiſcopi clamant, omnia, omnia ſervate*; As the Pope and the Biſhops cry out at this day, all things, all things they bid you do, obſerve and doe. So that by taking the words in ſuch a large unlimitted ſenſe, we do the Cauſe of Chriſt more diſſervice, than we are aware of.

2. It is further conſiderable, that the Arguments drawn from this Text, are commonly fallacious, taking it for granted, that religious hearing, as an act of worſhip, is here injoyned; whereas there is not a ſyllable of any ſuch thing in the Text: Indeed Chriſt bids them obſerve and do whatſoever they bid them; but it doth not thence follow, they ſhould religiouſly attend on their Miniſtry: (1.) Becauſe its evident, theſe Scribes and Phariſees ſuſtained a double capacity; they were Expoſitors of the Law, that we allow; and they were alſo of the Sanedrim, in a civil

capacity,

capacity, as Rulers; that appears from, *John* 3.1.10. *Acts* 5.34. In this civil capacity, they are most properly said, to sit in *Moses's* Seat: for the 70 Elders which made up this Sanedrim came in upon a civil score at first, as appears from, *Numb.* 11.16, 17. and so were joyned with *Moses* in the Government. Now then, this command seems most properly to respect them as Rulers; who in that capacity both opened the judicial Laws of *Moses*, and enjoyned the people to obey them. (2.) Because Christ had before warned them, to take heed of their leaven (*i. e.*) their Doctrine, *Mat.* 16.6, 12. and told them they were blind Guides, and what the fatal issue of them and their Disciples that followed them, would be, *Mat.* 15.14. both should fall into the ditch; and that their worship was vain, *Mat.* 15.9. and it is not like he would afterwards encourage them to attend on it.

3. But admit it were so, that Christ gives them liberty to hear them as Ministers, though they were corrupt, yet it is no good consequence, that therefore we may hear any Ministers, though never so corrupt in principles and practice now. And the reason which destroyes this consequence, is this, because there is a vast difference betwixt the infant State of the Gospel-Church in the dayes of Christ on earth, and its more perfect State after his death; we know the first Tabernacle was then standing, the Vail of the Temple not then rent in twain, the Gospel-Ministry not then instituted: and therefore during that State, as Christ himself submitted to the Ordinances of the Law (*for it became him to fulfill all Righteousness:*) so did his Disciples submit to them also: yea, and he exhorts others also, to observe the rites appointed by it; as *Mat.* 8.4. bids him that was cleansed, to go and shew himself to the Priest, and offer his Gift which the Law of *Moses* required. But since the death of Christ, and the taking down of that first Tabernacle, and the institution of the Gospel-Ministry, none of these Precepts bind: for, as Judicious *Parens* on the place notes, this was but [*Mandatum temporale*] a temporal Command; which ceased to oblige upon the commissionating and full instruction of the New Gospel-Ministry: *And then it's manifest* (saith he) *they made a Separation from the Pharisees, and the Jewish Synagogue.*

Now we are to attend upon no Ministry, but of Christ's institution; for to them only hath he promised his Presence, *Mat.* 28. *ult.* and none can preach (*i.e.*) lawfully except he be sent, *Rom.* 10. And I have proved before, these are not his Ministry, nor sent by him.

COUNSEL IV.

Give your uttermoſt diligence to promote Religion, and the Power of Godlineſs, in your reſpective Families, and Neighbourhoods; and the rather do this with all your might, becauſe the ordinary and more publick means of their Converſion and Edification, is cut off.

This Counſel conſiſts of two Branches; the firſt concerns your Families, the ſecond your Neighbours: a word diſtinctly to each.

1. As to your Families, O ſhine as Lights there; lay out your Talents as many wayes as they may poſſibly be improveable for the good of all about you, eſpecially thoſe under your guardianſhip and charge, *Exod.* 20. 10. By this the Power of Godlineſs muſt be diſcovered in you, and begotten and kept alive in them. The Jews have a Tradition, that the Fire of the Altar was miraculouſly preſerved under ground, during the *Babyloniſh* Captivity. I am ſure this is the way to preſerve Religion alive, now the publick ordinary means are ceaſed. Precepts are not wanting to inforce this duty upon you; *Deut.* 4.9, 10. & 6.6,7. *Exod.* 12.24, 26,27. *Joſh.* 4. 6,7,21,22. *Pſal.* 78. 5,6. *Prov.* 22. 6. *Epheſ.* 6. 4. nor yet worthy Examples to encourage to it; *Gen.* 18. 19. 1 *Chron.* 28.9. *Prov.* 31.26. 2 *Tim.* 3.15. 2 *Joh.* 1.4. *Aquila* and *Priſcilla*, had a Church in their houſe, 1 *Cor.* 16.19. *Nymphas* and *Philemon* in theirs, *Col.* 4.15. *Philem.* 2. *Hence it is*, ſaith * *Davenant* on the place, *that the Apoſtle ſends a ſpecial Salutation to them, by name; becauſe of their ſingular Piety, which manifeſted it ſelf in their family Government.* And indeed, how freſh and glorious a remembrance in the Scriptures have thoſe worthy Saints unto this day, and ſo ſhall have where ever the Goſpel is preached, unto the end of the World; who have burned with an holy Zeal, not only to offer up themſelves, but their families alſo unto God! *David* well underſtood how near this Duty lay to the heart of Religion, when he puts his ſoul under the bond of ſuch a ſolemn engagement to the Lord, *Pſal.* 101.2. It doth not a little affect me to read what a † learned man obſerves of the *Jews*; *Although Religion be miſerably deformed among them, yet it ſeems there are ſome prints of their ancient family Diſcipline to this day remaining among them; for* (ſaith he) *they are ſo careful to teach their Children in their tender years, the Law, and Books of Moſes, and after that their Talmudical Traditions, as that their ſkill in Judaiſm at 17. exceeds the knowledge of many among us in Chriſtianity, at 70.* Nay, the very *Jeſuits* boaſt themſelves, the grand Conſervators of the *Romiſh* Religion, in that they are Catechiſers. Oh let this Provoke Chriſtians!

* *Adjungit ſpecialem Salutationem, ob ſpecialem et eximiam hujus viri pietatem, equum enim eſt extra ordinarium illis deferre honorem, quorum egregia virtus præ cæteris eminet et effulget in Eccleſia.* Day. in Loc.

† Buxtorf. in Synog. Judaic. Cap. 3.

Christians! we see how light breakes out more and more in every age; as *Luther* said, *I see more than blessed* Austin saw; *and they that come after me, will see more than I see.* And we have great hopes and expectations of the young Generation, that they may enter into the good Land, though we should die in this Wilderness. O then let us labour to prepare & make them ready for the Lord; and that not only by instructing them in the Principles of Religion in a Catechistical way (though that be an Ordinance of God, and of singular use in its kind) but by endeavouring to the utmost, by Counsels, Perswasions, Prayers, for and with them, to have the Power of Godliness wrought in their hearts, to travel with them again in pain, till Christ be formed in them. And to this Duty, these Arguments among many others, may perswade.

From the relation it self, which is betwixt you and them; look but into your own bowels, and you shall find arguments enough to provoke your utmost care and industry for their good: What is a Child but a piece of your self (as one saith) wrapt up in another skin? what an inestimable value doth nature it self teach you to set upon them. The life of *Jacob* is said to be bound up in *Benjamins*, *Gen.* 44. 30. This dear & ardent affection to them, we use to express by our earnest desires of them, till we have them, *Gen.* 15. 2. *What wilt thou give me, seeing I go childless*, said *Abraham*, *Gen.* 30. 1. *Give me Children, or else I die*, said *Rachel*. 1 *Sam.* 1. 10, 11. How earnestly did *Hannah* pray in the bitterness of her soul, for a Child. Also by the singular contentment we take in them, when we have them, *John* 16. 21. and the wonderful tenderness of our affections to them, and earnest desires to keep them, no value can be set upon a Child, *Gen.* 42. 36, 38. *Luke* 8. 41, 42. *John* 7. 47, 49. Also by our sympathizing with them in all conditions; their comfort is ours, *Gen.* 45. 27, 28. and their misery is ours, *Mark* 9. 22. And lastly, by our extream grief when we lose them, *Gen.* 37. 33, 34, 35. *Mat.* 2. 18.

Arg. 1.

See Exhortation to Catech. by the Ministers of the Isle of Weight, p. 17.

Now are they such near and dear things to you, Oh then how many motives doth this dear and tender relation wrap up in it, to endeavour the eternal Salvation of their poor Souls! 'tis the Soul of the Child, that is the Child; and if that perish for want of knowledge, where is the mercy of having Children? surely an untimely birth is better than they: Ah when you shall see them enemies to God, those that came out of your bowels to be in rebellion against him; will it not make you take up *Jobs* wish, and apply it to them; let the day perish wherein they were born, and

Job 3. 1, 5.

the night in which it was ſaid they are conceived, let the darkneſs and the ſhadow of death ſtain it; let a cloud dwell upon it, let the blackneſs of the day terrifie it, why dyed they not from the womb? why did they not give up the Ghoſt when they came out of the the belly? why did the knees prevent them? or why the breaſts that they ſhould ſuck? Ah if you have the hearts of Parents in you, think how ſad a conſideration this will be to you, that thoſe who are ſo dear to you, ſhould be the objects of God's Wrath; thoſe you have been ſo tender over, and have ſo often put into your boſomes, muſt underlye eternal torments, and their bed be made in Hell? if you have any good thing your ſelves, you cannot with-hold it from them; if you be feaſted abroad, and they pining at home, the greateſt dainties do you no good. Why now, unleſs they be taught the knowledge of Chriſt, & a ſaving change paſs upon them, when you ſhall ſit down with *Abraham*, *Iſaac* and *Jacob* in the Kingdom of God, abundantly ſatisfied with the Fatneſs of his Houſe, and drinking of the Rivers of his Pleaſure, they ſhall be ſhut out: Nature teacheth you to feel the pains of their bodies, and cannot Grace teach you to ſympathize with the miſery of their poor wretched Souls? Well, the day is coming, if they die Chriſtleſs, that they will wiſh they had been the generation of *Tygers*, or off-ſpring of *Dragons*, rather than your Children: and when you can have them no more, you know who muſt, and will.

Arg. 2. From that exceeding Joy, it muſt needs be to a godly Parent, to ſee his Children, and Relations gracious. May not every godly Parent ſay as *John* did of the Children of the Elect Lady, *I have no greater joy, than to ſee them walk in the Truth*, 2 *John* 1.4. Is it pleaſing to you to ſee your own image in them? and will it not much more delight you, to ſee the Image of Chriſt in them? Grace doubles the relation, and ſo muſt needs exceedingly increaſe your joy in them. This is the true way to build up the Felicity of your iſſue. How many anxious thoughts and ſollicitous cares, will this diſcharge thy heart of! O if thou leave them in the Covenant of Grace, thy heart may be at reſt concerning them; if thou leave them not a groat, they ſhall not want a father to care for them when thou art in the duſt. Beſides, Grace will effectually teach them the duties of their relation to you, while you live; hereby you will provide, not only for their eternal good, but your own joy alſo.

Arg. 3. The work lyes now upon your hand more than ever, as I hinted

ted before; and truly you have many ſingular advantages above all others, to do the work. (1.) You are continually with them, and ſo may take the fitteſt ſeaſons to drop your admonitions upon them, *Deut.*6.6,7. (2.) You beſt know their tempers and diſpoſitions, and ſo can apply your ſelves with more advantage to them. (3.) You have the deepeſt intereſt in their hearts and affections, which is a great matter, this will make your words, (eſpecially if dropt upon them with much affection) ſink deep. Oh what Child can chuſe but relent, while a Parent is ſpeaking with a melting heart to him, about his Eternal Concernments. I remember *Auſtine* writes of his Mother *Monica*, that ſhe planted the Precepts of Life in his mind by her words, watred them with her Tears, and nouriſhed them with her Example. A precious pattern for all Mothers.

Me thinks theſe Arguments ſhould excite you to your duty; O if you have in you the bowels of Parents, let them impel you to it; you cannot plead danger here, as in other duties; againſt ſuch there is [*yet*] no Law.

2. As to your Neighbourhood. You ſhould ſtudy to be uſeful in your generation; are there any poor carnal Neighbours about you? O viſit them, and be ever dropping ſome ſerious words of Counſel upon them: how do you know but there may be ſome ſleeping conviction left upon them by the Miniſtry they once ſate under, which you may be inſtrumental to awaken? And are there any that fear the Lord near you, O be often together, ſtrengthen the hands that hang down. The Jews have a Proverb, that *One dry ſtick will ſet two green ones on fire.* A lively Chriſtian may be of ſingular uſe in ſuch a day as this. In *Mal.*3.16. we find what the practice of Chriſtians was in an evil day, as it appears that was, by the 15*th verſe*, *They that work wickedneſs, are ſet up, yea they that tempt God, are even delivered.* And yet, *Then they that feared the Lord, ſpake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his Name.* —*And they ſhall be mine*, &c. Oh how well doth God take it, when his People will not be terrified from their Duty by the *fear* of men! *The Lord hearkened and heard it*; *They did not whiſper ſo in one anothers ear* (ſaith a modern Divine) *but God overheard them*; the Lord liſtned, as it were, at the key-hole, he was under the window, and kept it upon record; a book of remembrance was written. Oh how pleaſant is it to God, to ſee his ſecret ones making hard ſhifts to get together

together to worship him! *Cant.* 2. 14. *Oh my Dove that art in the Clefts of the Rocks, in the ſecret places of the Stairs; let me ſee thy Countenance, let me hear thy Voice; for ſweet is thy Voice, and thy Countenance is comely.* What are theſe * Clefts of Rocks, and ſecret places of the Stairs, but thoſe ſecret retiring places, where the People of God get together in difficult times to ſeek their God? there they † poured out their ſouls together in broken-hearted confeſſions of ſin. *The Primitive Chriſtians*, ſaith *Hillary*, *were not to be ſought*, in Tectis et exteriori Pompa, (i.e.) *in Pallaces and outward Pomp, but rather in Deſerts and Mountains, in Dens and Caves of the Earth*; as Heb. 11. 38. *In Queen* Maries *time*, (ſaith Mr. *Fox*) *there were ſometimes* 40, *ſometimes an* 100, *ſometimes* 200, *came together as they could, in private places in* London, *for mutual edification.*

* *Non in domicilio ſed in latibuli verſatur.* Brightman in loc.

† *Hoc eſt illud os totum oppletum lachrimis, cujus aſpectatam in mirifice delectatur Deus; ibid. Acts & Mon. fol.* 1881.

And though men call this by hard names, and load it with reproach, as if it were Faction and Sedition, yet it undergoes another cenſure in Heaven. I remember * *Tertullian*, about 1400 years agoe, in his Apology, vindicates this Practice of theirs, againſt the Calumnies of the Heathen; *When good Men meet together* (ſaith he) *it is not to be called a faction, but a Court. And on the contrary, the name of Faction is to be applied to them, who conſpire in hatred againſt good & honeſt men. And what place is accounted ſo honourable, and abounds with delights, as the Courts of Princes?* Yea, let us hear what a † Biſhop of our own ſpeaks of ſuch Meetings; *Sometimes* (ſaith he) *the rage of Perſecution ſuffers not the Church to meet in the publick ſight of all, but forces them as it were, to creep into private Holes*; as Rev. 12. 6. as *Athanaſius* and other Orthodox Chriſtians, were fain to ſeek hiding places from the *Arrians.*

* *Cum boni, cum probi coeunt, non eſt factio dicenda, ſed Curia, & e contrario, illis nomen factionis accommodandum eſt, qui in odium bonorum et proborum conſpirant.* Ter. Apol. cap. 39.

† *Quævis collectio fidelium, etiam ſi ob paucitatem ſuam intra, privatæ domus parietis includi poſſit, etiamſi ob furorem hoſtium nocturnos conventus agant, eſt vera eccleſia.* Dav. in Loc. p. 410.

Every Meeting of the Faithful, although for their fewneſs, they may be included within the walls of a Private Houſe, although by the fury of the Enemies, they keep their meeting by night, yet it is a true Church. Thus Biſhop *Davenant.* And truly if the Saints had nothing elſe but the gracious Preſence of Chriſt, (which is by promiſe engaged to be among them) it were enough to oppoſe to all the difficulties and dangers attending on ſuch a Duty. What a ſweet Promiſe is that, *Mat.* 18. 20. *Where two or three are gathered together in my Name, there am I in the midſt of them: That is?* ſaith *Cameron, not only with them, but as a Preſident among them:* Chriſt will be there to defend, teach and bleſs them. How often hath this Promiſe been made good to the experiences of the Saints? *John* 20. 19. *Then the ſame day at evening, being*

the

the first day of the week, when the doors were shut, where the Disciples were assembled, for fear of the Jews, came Jesus and stood in the midst of them, and saith unto them, Peace be unto you. Oh if Jesus be in the midst of you, no matter how many Enemies combine against you; If He speak peace to you, no matter who prepares war against you: 'tis worth the venturing far, to meet with Jesus Christ, and enjoy fellowship with him in such duties.

And besides, this is the way to prevent the decay and cooling of thy affections: In times of abounding iniquity, the love of many will wax cold, *but he that endureth to the end, the same shall be saved.* Lo it is but an [*He*] (saith one upon the Text) a single man, a very few, that hold out in comparison of the Apostates. The whole world went wandring after the Beast, *Rev.*13.3,4. Such was the paucity and obscurity of Christians in the *Arrian* Times, that *Basil* cryes out, *An Ecclesias suas prosus dereliquit Dominus?* Hath the Lord utterly forsaken his Churches? the ship of the Church was then almost overwhelmed, saith *Hierom*; when the storm is at its height, thou shalt see Professors fal like the leaves in Autumne, or as rotten fruit in a windy day. The Dragons Tail shall sweep down the third part of the Stars. Now to fix thee in such a day, the Communion of Saints is of singular use, they do wedge in and fasten one another; all the enemies rage could not sever them; in the Primitive times, *Acts* 4.23. being let go, they went to their company: * *Two* (saith *Solomon*) *are better than one, because they have a good reward for their labour, for if they fall, the one will help up his fellow: But woe to him that is alone,* Eccles.4.9,10. *If two lye together, then they have heat; but how can one be warm alone?* Communion with spiritual Christians, affords this double benefit; if one stumble, yea fall, another will recover him; if ones affections grow chil, anothers zeal will warm them again: the benefit of such Society, is unspeakable: and truly the nearer you keep to God, the closer you will cleave to one another, as lines are nearer at the center.

* *In Spirituali societate, hoc etiam locum precipue habet, ut mutuis cohortationibus animorum in pietate frigus & Congelationem inducto Dei zelore pellamus.* Cartwright in Loc.

COUNSEL V.

Study to keep your selves pure from the Corruptions of the present World.

It is not only a great sin, but an ill sign, to be carried away with the streams of the times. A Sin, because directly opposite to the Command, *Rom.*12.2. *Be not conformed to this World,* [τῷ αἰῶνι τούτῳ,] to this age; the meaning is, do not get into the garb of the Times. And an ill Sign, because the Scripture makes

it

it the character of a wicked man, *Ephes.* 2. 2. *They walk according to the course of this World.* In the original [κατὰ αἰῶνα] accord to the age, as the manner of the Times went: it is as dangerous living in ill company, as breathing in an infectious air; for as * one observes well, *No Pest doth sooner infect the air, than Sin infects and defiles the mind:* it is as hard a matter to preserve your selvs from guilt among wicked men, as it is to keep your selves clean, where many dirty dogs are leaping and fawning upon you: the diseases of the soul are very catching. How great a commendation was it to *Noah*, that he was upright, and walked with God, when all flesh had corrupted their wayes! And how beautiful a sight is it to see Christians shine as Lights in the midst of a crooked and perverse generation! *Phil.* 2. 15. to continue a Lilly among Thorns, The world is a Sea, and every particular person in it a drop; now to see a drop of water in the Sea carried in a counter motion to the Tyde, is marvellous. Christians are a distinct company of themselves, *Acts* 4. 23. *You are of another world, Joh* 17. 14. and your converses should be in Heaven, *Col.* 3. 1, 2. and with Heavenly Spirits, *Psal* 16. 3. Oh how hard is it to escape partnership with them in sin, if we converse unnecessarily among them! If fine bread be in the same Oven with course, the finer partakes of that which is course, but the course seldom partakes of the fine: If you lay bright and cleane Armour among that which is rusty, the rusty Armour communicates its rust to the clean, but the bright communicates not its brightness to the rusty. There are more wayes than one, by which thou mayest be involved into guilt by them. Suppose thou consentest not with them, muchless instigatest them to sin, yet mayest thou be defiled by their sin, if it be but by thy silence when thou oughtest to reprove them, *Lev.* 5. 1. or by not being so grieved, and tenderly affected with their sins, as thou oughtest, 1 *Cor.* 5. 1, 2. Thus did *David*, *Psal.* 119. 136. And *Lot*, 2 *Pet.* 2. 7, 8. that they might free their own souls. From this I might dissuade you by many Arguments: As,

* *Peccatum adeo facile alios invadit, ut nulla Pestis tantopere aerem inficere potest.* Chem. Har.

Nemo erat sibi ipsi sed demen tiam spargit in proximos. Seneca.

Arg. 1. רב. * It may signifie either *quantitatem continuam*, or *discretam*; either *magnitudinem* or *multitudinem*.

The express command of God laid upon you; he hath forbidden you to follow a * multitude to do evil, *Exod.* 23. 2. it may be understood either of multitude or magnitude. Many men, or great men (for the will of God is not revealed to men with respect either to their numbers, or greatness; but his secret is with them that fear him;) to go in the way of evil men, *Prov.* 4. 14. to have no fellowship with the unfruitful works of darkness, *Eph.* 5. 11. to save your selves from this untoward generation, *Acts* 2.

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40. with many of like importance. And this is reaſon enough to make you cautelous, ſeeing God hath given ſuch expreſs prohibitions in this caſe.

Arg. 2. The ſpecial eye of favour which God hath alwayes caſt upon *ſuch* as have been upright in their generation, and kept themſelves *pure* from the corruptions of the times they lived in. *Noah* walked with God, when the earth was overſpread with an inundation of wickedneſs, *Gen.*6.9. and *Noah* is ſaved by the Lord when the Earth is overwhelmed with an inundation of water, *Gen.*6.8. *Lot* his righteous ſoul is vexed with the filthy converſation of the *Sodomites*, and he is graciouſly exempted from the deſolation that came upon them, *Gen.* 19.16. he would not joyn hands with ſinners, and God will take him by the hand, as a friend to reſcue him out of the danger. *Elijah* will walk with and appear for God, when he could ſee none to ſtand by him, when Idolatry had over-ſpread the face of the whole Country; and what miraculous and wonderful Providences did he experience in his protections and ſuſtentations! Either the Lord will hide him in the grave, from the troubles that ſhall be among the living, *Iſa.* 57.1. (ſo *Auguſtin* was taken away a little before the Sacking of *Hyppo*; *Pareus* a little before the taking of *Heydelburg*; *Luther* before the Wars break forth in *Germany*; *Methuſela* juſt before the Flood) or elſe he ſets ſome ſpecial mark upon them, that they may be diſtinguiſht in the general calamity, *Ezek.* 9. 4, 5. *Go through the midſt of Jeruſalem, and ſet a mark upon the foreheads of them that ſigh, and that cry for all the Abominatins that be done in the midſt thereof.* And to the other he ſaid, *Go after him, and ſmite, let not your eye ſpare, neither have ye pitty.* So *Rev.* 7. before the Vials come to be poured out upon the Earth, the Servants of God are ſealed; even ſuch as had kept themſelves pure from Antichriſtian Polutions.

Arg. 3. The danger we run our ſelves into thereby, dangers I ſay, not only of deſtructio n (for *a companion of Fools ſhall be deſtroyed*, Prov. 13.20.) but of defilement alſo; the Devil hath his Agents and Factors in every corner, to entice you to ſin, and you have corrupt hearts, as apt to receive impreſſions from the examples and perſwaſions of ſinners, as tinder is to receive fire; and it is no wiſdom you know, for him that carries Gunpowder about him, to come too near the fire, where the ſparks flie.

Now to prevent this danger of being infected with the Sins and Evils of the Time, I ſhall lay down a few Directions.

1. If you would prevent Infection in these evil dayes, begin every day with God; season your hearts every morning by communion with the Lord. This was *Davids* practice, *Psal.* 139. 18. *When I awake, I am still with thee.* It was blessed Counsel which a worthy person gives in this case; *Before earthly things* (saith he) *break in upon us, and we receive impressions from abroad, 'tis good to season the heart with thoughts of God, and to consecrate the early and virgin operations of the mind, before they are prostituted to baser objects. When the World gets the start of Religion in the morning, it can hardly overtake it all the day; and so the heart is habituated to vanity all the day long: but when we begin with God, we take him along with us to all the businesses and comforts of the day; which being seasoned with his Love and Fear, are the more sweet and savoury to us.*

Mr. *T. Case* in Epistle to the Morning Exercise.

2. Be choice in your company. Christ indeed conversed frequently with Publicans and Sinners, but it was still in order to their good, and there was no danger of receiving any evil from them, there was nothing in him to fasten a temptation upon; but we can seldom get off without a taint.

3. Quicken up your zeal for God; this will be a spur to the discharge of your duty in all places, times and companies. *Love* (saith Mr. *Gurnal*) *ever goes armed with Zeal, this is her dagger she draws against all Opposers of Truth. Qui non zelat non amat.* Many times we hear the Name of God prophan'd, and dare not take as much liberty and boldness to reprove sin, as they do to commit it; whence is this but from the want of Zeal? O it would make thee, as it did *Jonathan*, to cast a Kingdom at thy heels, to appear against Sin: and me-thinks thy interest in God, should provoke thy zeal. We must not neglect the duty of a friend, for fear of incurring the suspition of an enemy: 'tis better lose the smiles than the souls of men: if thou discharge thy duty, the sin is his; if not, 'tis thine too.

4. Furnish your hearts with such Principles, as are antidotes and preservatives against infections. As Physicians advise in times of infection, to carry some Preservatives still about you. Of this sort I shall commend four or five, and shut up this Head.

1. Nothing must lie nearer thy heart, if thou be a Christian, than the Glory of thy God; all ends, interests & designs, must be subjected to that; and whatsoever cannot be subordinated, must be rejected. If this Principle were but well setled upon the heart, what brave Spirits would it breed and raise in thy breast! it would untye thy tongue, like *Crœsus* his dumb son, to plead for

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thy Father. It was a brave Speech of *Hierom*, in an evil day, when the rage of the enemy was great against the Name and People of God; *O that they would turn their weapons upon me, and be satisfied with my Blood.* And a sweet one is that of *Bernard* to the same purpose, *Malo in nos murmur hominum, quam in Deum*; Rather let their reproach fall on Us, than on God. *Bonum est mihi si dignatur Deus, me uti pro Clypeo*; I should account it a mercy, if God would vouchsafe to use me as a Shield. Much like that of *David*, *The Reproaches of them that reproached thee, are fallen on me.* If Gods Glory be thy principal end, thus it will subject all other ends and interests to it, and then it will open thy mouth to plead for him, and appear in all the concernments of his Name.

2. The Peace of thine own Conscience, is to be preferred to the favour of any man, and will abundantly recompence the frowns of men. *This is our rejoycing, even the Testimony of our Conscience.* This is the sweetest friend, sacrifice it not to any mans lust or will.

3. The greatest expression of love to another, is to hate his sin. Prov. 27. 6. *Faithful are the Wounds of a Friend*; and the greatest injury to another, is to connive at his wickedness, *Lev.* 19. 17.

4. No man shall be a loser at last, by being faithful to God, and to his Duty; if you have no reward from men, yet to be sure you shall from God; and yet God so orders it oftentimes, that men shall love you the better for your Faithfulness; Prov. 28. 23. *He that rebukes a man, afterwards shall find more favour than he that flatters with his lips.*

5. A Christian should do that, and nothing but that now, which he judges will be comfortable to him in a calm review at death and judgement: this would make you accurate Christians indeed. O treasure up these Principles, and live in the daily exercise of them.

COUNSEL VI.

Prepare for fiery Tryals, whilst the Lord gives you such a gracious Season of Peace and Liberty.

Eccles. 8. 5. *A wise mans heart discerneth both Time and Judgment.* And indeed it is a special point of wisdom, to apprehend and improve Seasons aright. Christian, thou must use thy forseeing faculties, to discover dangers at a * distance, and so prevent surprizals; *A prudent man foreseeth the evil*, Prov. 22. 3. yea, sense it self teacheth the bruit Beasts to get to the hedge, when a storm is coming; and canst not thou forsee a Storm in the Clouds, do they

* *Non facile inveniuntur praesidia in adversitate, quae non fuerint in pace Quaesita.* Aug.

they not gather blacker and blacker over thy head? O prepare for it; get thy ſuffering Graces, thy winter Garments on. *Put them in mind* (ſaith the Apoſtle) *to be ready to every good Work*, Tit. 3.1. be it active or paſſive obedience, you muſt be ready for it. Bleſſed *Paul* had fitted and provided himſelf, *Acts* 21.13. *I am* [*ready*] *not only to be bound, but to dye at Jeruſalem for the Name of the Lord Jeſus*; he had, as I may ſay, laid his neck on the block before hand, 2 *Tim.* 4.6. *I am ready*, ſaith he, *to be offered up*. Thus Chriſt was ready for his ſufferings, *Loe I come*, ſaith he, *upon the Fathers Call*, Pſal. 40.7. And as this is an argument of an heart truly gracious, ſo is it a ſingular advantage to the Chriſtian when troubles come; it is as the ſhoe, *Epheſ.* 6.15. *and your feet ſhod with the preparation of the Goſpel of Peace*. Ah when you come off theſe plains of peace and liberty, into the hard rugged paths of ſuffering, you will find what a benefit it will be to you, to be well ſhod with this preparation of the Goſpel of Peace. *Habakkuk* had it, *chap.* 3.16. *I trembled in my ſelf, that I might reſt in the day of trouble*: and then when difficulties and ſtraits came, he could go away ſinging under them, *ver.* 17. *Though the fig-tree*, &c. yea, he could walk ſecurely through the thickets of trouble, and over the craggy rocks and precipices of danger, as is intimated, *ver.* 19. *The Lord God is my ſtrength, and he will make my feet like Hinds feet*, (*i.e.*) to paſs with eaſe, *per montes, per rupta*, in ſuch wayes of difficulty as would diſtract others: *and he will ſet me upon my high places*; (*i.e.*) * he will enable me to go without fear over Mountains of trouble. Oh Chriſtian, how ſoon a ſtorm may riſe thou knoweſt not, *Gen.* 22.2. *Acts* 12.1. to be ſure it will not be long; the Heavens are black, and ſome drops already fallen: prepare therefore for it, and have your ſuffering Graces ready.

† *Libere et abſque metu in cedere in locis excelſis.*

Queſt. *But what are they? and how muſt they be prepared?*

Sol. Though every Grace is neceſſary in its place, and in the courſe of a Chriſtians converſation, comes to take his turn; as every ſpoak in a wheel bears a ſtreſs, and is of uſe in the whole turn and round thereof; yet as thoſe ſpoaks which are undermoſt at preſent, do preſent ſervice, ſo thoſe Graces which are now exerciſed, and are to bear the preſent burden of this day, are ſuch as theſe.

1. *Faith.* This hath a precedency given it to all other Graces; as in point of juſtification, ſo of ſuſtentation in a ſuffering hour; *Epheſ.* 6.16. *Above all, taking the ſhield of Faith*: this is like the liver-vein, this goes to Chriſt, and conveies Blood and Life to the

the ſoul from him; now *the Juſt ſhall live by Faith*, *Heb.* 10. 38. It was by Faith thoſe renowned Worthies, *Heb.* 11. performed ſuch glorious Actions. By Faith it is that a poor Chriſtian gets a glimpſe of the inviſible God, and Glory, which marvellouſly ſupports him under diſtreſſes, *Heb.* 11. 27. 2 *Cor.* 4. 18. By this the ſoul is filled with peace and inward tranquility, *Rom.* 5. 1, 2. And that is a ſingular preparation for ſuffering, *Eph.* 6. 15. *Smite Lord, ſmite* (ſaid *Luther*) *for my ſins are forgiven me.* By Faith a poor ſoul rouls its ſelf and its burden upon God, 2 *Tim.* 1. 12. and ſo quits and diſcharges it ſelf of all that anxiety and perplexity of ſpirit, which puts the ſinking weight into affliction. Oh then look to thy Faith, ſee it be not only alive, but *lively*; keep that Grace in thy heart, and thou ſhalt do well.

Feri Domine feri, nam a peccatis meis abſolutus ſum. Luth.

2. *Patience*; a Grace fitted for the purpoſe: it is not only a grace it ſelf, but the Conſervatory of other graces. As God hath placed Temperance on the right hand of Godlineſs, to defend it from injury by the flatteries and allurements of the world, ſo hath he placed Patience on the left, to defend it from the wrong it might receive by adverſity, 2 *Pet.* 1. 5, 6. a grace ſo neceſſary in an evil day, that the Spirit hath ſet it in equipage with Faith it ſelf, *Heb.* 6. 12. and the Crown promiſed to it, *Rom.* 2. 7. 'Tis an hardy Grace, bred by tribulation, *Rom.* 5. 3. will make a Chriſtian long-winded in his race to Glory. Oh then beg that you may be ſtrengthened with all might in the Inner-man, unto all Patience; if not, though you may be ſet out with much ſeeming gallantry of reſolution, yet you muſt needs faint in the way, and fall ſhort at laſt.

3. *Holy Courage* and *Magnanimity*. This Grace muſt now ſay in thy heart, as *Elijah* once did; *As the Lord lives I will ſhew my ſelf*. How conſpicuous hath this Grace been in thoſe worthy Hero's that are paſt on before us. See *Dan.* 3. 16, 17. *Heb.* 11. *per tot.* *Acts* 20. 24. & 21. 13. When *Valens* the Emperour endeavoured to draw *Baſil* from the faith, he firſt offers him great preferments, but his ſpirit was raiſed above that; *Offer theſe things* (ſaid he) *to Children*: then he tryes him by threatnings of grievous torments, but his ſpirit was above that alſo; *Threaten theſe things* (ſaid he) *to your purple Gallants, that give themſelves to pleaſure*. The ſame *Baſil* relates the anſwer of the fourty Martyrs (whoſe ſtory he writes) When the Perſecutors, ſaith he, offered them great Preferments to draw them from Chriſt, this was their anſwer; *Why offer you to us theſe ſmall things of the world, when you know the whole world is con-*

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temned by us? One of the Nobles of *Julian* preſent at the tormenting of *Marcus* Biſhop of *Aerthuſa*, was forced to ſay, *We are aſhamed, O* Emperor, *the Chriſtians laugh at your Cruelty, and grow the more reſolute. Our very Women and Children, not to ſpeak of men* (ſaith *Lactantius*) *do overcome their Tormentors, and the fire cannot fetch ſo much as a ſigh from them.* The ſame glorious Spirit of courage for the Lord Jeſus, reſted alſo upon *Luther*, † *Zuinglius*, and thoſe bleſſed Souls that freely offered themſelves to the Lord in *Queen Maryes* time. And truly Chriſtian, not only neceſſity which lies upon thee, ſhould provoke courage, for there is no retreating, unleſs thou reſolve to periſh, *Heb.* 10. 38. but methinks the infinite Excellency of Chriſt, in whoſe Cauſe & Quarel thou art engaged, exacts it of thee, and ſhould make thee lay down all at his feet, not by conſtraint, but willingly, looking upon it as thy priviledge, *Phil.* 1. 29.

† *Quas non oportet mortes praeligere, quod non ſupplicium potius ferre, imo in quam profundam inferni abyſſum non intrare, quam contra conſcientiam atteſtari.* Zuing 3 Epiſt.

4. Laſtly, to name no more, *Self-denial* muſt now be promoted; *If any man will come after me, he muſt deny himſelf, Mark*, 8. 34. both ſinful ſelf, which muſt abſolutely and univerſally be denyed; and *natural*, yea *religious* Self, which muſt reſpectively and in ſome caſes be denyed alſo. The want of this, hath been the down-fall and ruine of many an eminent Profeſſor. The moſt dangerous nick and opportunity of temptation, is when a man is tryed in his darling luſt; now he falls by the root, if that be not mortified. This was the ruine of *Judas*; Covetouſneſs was his predominant luſt; and when he was tryed there, he falls immediately, *Mat.* 26. 16. *What will you give me, and I will betray him?* This overturned *Demas* alſo. Oh conſider theſe things.

COUNSEL VII.

Get your hearts deeply affected with Sions Miſery, and ſtrive earneſtly with the Lord on its behalf.

Pſal. 137. 5. *If I forget thee, O Jeruſalem, let my tongue cleave to the roof of my mouth.* The pouring out of this Spirit of compaſſion, will be a token for good to us: *Pſal.* 102. 13. *Thou wilt ariſe and have mercy upon Sion, for the time to favour her, yea the ſet-time is come*: But how knew he that? *for thy Servants take pleaſure in her ſtones, and favour the duſt thereof.* Upon which words one gloſſeth thus; "It is as if he ſhould ſay, would you have me give an account of my hope and confidence, that God will ariſe and have mercy upon Sion; why (ſaith he) do you not ſee the Servants of

Mr. *Caſe* in *Englands* Encouragements; p. 74.

"of God every where troubled for Sion, and bemoan Sion, and "weep over her, crying out over her ruines, *O is this Sion?* what, "the City of our Solemnities? what, she that was the praise "and beauty of the whole Earth? Ah Lord, who can hold his "peace at such a sight as this? Oh who can look upon Sion with "dry eyes? are these her stones that lye thus scattered in the "dust? Oh it is a thousand pitties to see Sion in such a sad and "mournful condition? Oh that our head were waters, and our "eyes rivers of tears! Come Sirs, what shall we do for Sion? "is there nothing we can do by our counsels, our prayers for the "repairing of these breaches?" Oh thus it should be with us at this day: *Non sunt ista litigandi sed orandi tempora*, as Mr. *Perkins* said of his day, These are not times of striving, but praying; it's no time now to strive with one another, but to unite our strength, and like the true generation of *Jacob*, to be striving with our God. To be minding the world, and seeking of great things for our selves now, is no small evil: God expects his Saints should now be cloathed in Black, and walk as true Mourners under the great and sore rebukes of their Father: should we now make mirth? *Ezek.* 21.10. *It contemneth the rod of my Son, as every tree.* God brings it in as an heavy charge upon the People, *Amos* 6.6. that they are not grieved for the afflictions of *Joseph*; or as the Hebrew, over the rentings and tearings in pieces of *Joseph*, that is, the Church. It is a lively Allusion to the sad Lamentation that old *Jacob* made over the supposed renting of his dear *Joseph*, *Gen.* 42.21. *Joseph is not*, I will go down to the grave to my Son mourning: but his Brethren saw the anguish of his soul, and pitied him not. And may not many of the Lords own People, charge the same thing upon their hearts at this day, that they did upon themselves, *We are verily guilty* (say they) *concerning our Brother Joseph.* Ah! have we not heard of the anguish of Sion, and the sore distress upon many of her Children at this day, and yet have not been so tenderly touch'd with the due sense of it? Oh write that man bowelless, that hath no compassion in his spirit now for Sion: you may promise to your self immunity from the common calamity, but God hath said, *Amos* 6.7. *You shall go captive with the first that go captive.* Ah! is this a time, as God said to *Baruk*, *Jer.* 45. to seek great things for your selves, it is enough if you have your life for a prey: are you now building and feathering your nests, when the Axe of Judgement lyes at the root of that tree you build in, to cut it down? Surely we

may

may say of such designs now, as *Hushai* did of the counsel of *Ahitophel*, *It is not good at this time*. In that day did the Lord call to mourning; and is there not as loud a Call at this day? *The Voice of the Rod cryeth to the City*, *Micha* 6.9. Oh be not deaf to that Cry: now go to the Lord with an holy importunity, under a quick sense of Sions misery, and give him no rest till he arise and have mercy on her. And among many other, these Arguments may perswade to it.

Arg. 1. The gracious Nature of that God to whom you go for help and mercy; Oh remember you lye down at the feet of a tender-hearted Father, willing to be overcome by you: *Amos* 4. 12. *Therefore thus will I do unto thee, and because I will do thus, prepare to meet thy God, O Israel*, (*i.e.*) in a way of humiliation to prevent him: So *Luke* 18. 7. And shall not God avenge his [*own Elect*] that cry unto him day and night, though he bear long with them? mark the motive [*his own*;] *q. d.* Can a Father shut up the bowels of mercy from his own flesh? how much less God, to whose compassions, the most dear and tender affections of all the Parents in the world, is but as a drop to the Ocean. This *Jonah* well understood, *Jonah* 4.2. *Was not this my saying when I was yet in my Country, therefore I fled before unto* Tarshish, *for I knew that thou art a gracious God, slow to anger, and of great kindness, and repentest thee of the evil*; *q. d.* yea Lord, I knew before-hand what it would come to; I must go to *Niniveh*, and denounce thy Judgements against it, and then if they do but humble themselves a little, thy Mercies and Compassions are so tender and abundant, that thou canst not smite them; if they do but come upon the knee, the rod falls out of thy hand; I knew it would be so, I was perswaded before hand, that Free-Grace would make me appear as a lyar to them, therefore I fled to *Tarshish*. Oh what a Motive is this, to bring you upon the knee before God at this day!

Arg. 2. Consider how dear an Interest it is that you espouse and plead for, dear to God, and therefore the greater probability of success; you may say to God, as *Mary* and *Martha* did to Christ concerning their brother *Lazarus*, *Lord, he whom thou lovest is sick*. Ah the Interest of his Son, which I perswade you to plead with him, lyes near his heart; and dear to you, if you be real Saints: for alas, what joy can you have to survive Sions prosperity? would you not in such a case say as the Prophet, 1 *Kings* 19.4. *Ah Lord God, it is enough, take away my life also*. O therefore strive with God for it.

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Consider how much you have contributed to the provoking and procuring cause of its present misery; 'tis Sions own Sons and Daughters that have procured this unto her, and shall there be none among all the Sons she hath brought up to take her by the hand, and comfort her? 'tis our contests and wrangling one with another, our barrenness under the Gospel, our abuse of Deliverances, and most precious Gospel-Enjoyments, that have procured all this: Ah Sirs! will you not strive to pray back the Mercies, you have helped to sin away? Arg. 3.

Those that are most deeply humbled, and do most fervently intercede for Sion now, shall have a peculiar share in her Joy when the Lord restores it: *When the Lord turned again the Captivity of Sion, we were like them that dream'd, then was our mouth filled with laughter, and our tongue with singing*, Psal. 126. 1, 2. But who were these that laugh and rejoyce at Sions mercy? were they not such as had mourned for her; yes, yes, they that thus reap in joy, are such as had before sown in tears, *ver.* 5, 6. to such indeed the Promise is made, *Isa.* 57. 18. & 66. 10. Rejoyce for joy with her, all ye that mourn for her. Let these things affect your souls; Arg. 4.

COUNSEL VIII.

That seeing a Day of great trouble is approaching, and all outward comforts ready to take their farewel of you, you would now give all diligence to clear up your title to Christ, and interest in that Kingdom that cannot be shaken.

If ever we had need to make all honest haste to Heaven, and to clear up our interest in it, this is the time; what have we besides this to oppose to all our troubles here? what will you do when all earthly comforts are fled? and are they not upon the wing? when it comes to resisting to blood, and giving up all, can you fadge with such work as this, while your spirits are dubious and cloudy in this point? O my friends believe it, its nothing but this that can make a Saint triumph & glory in Abasures and Tribulations, 2 *Cor.* 4. 16, 17, 18. *Heb.* 10. 34. *Rom.* 5. 1, 2, 3. And little do you imagin how insupportable troubles are, when the spirit is low and dubious in point of interest. The Devil, like a true coward, falls upon a poor Saint, when he is prostrate in his spirit, and under trouble, then he pours in discouragements from all hands; he loves to fall upon them, as *Simeon* and *Levi* did upon the *Shechemites* when they were sore, *Gen.* 34. 25. Satan knowes men

will hardly part with their preſent ſenſible comforts, till they be aſſured of better: It's eaſier without doubt, for an aſſured Chriſtian to lay down his neck for Chriſt, than for another to part with a piece of his eſtate, or bear a reproach for him: and truly whether we conſult ſafety or comfort, whether we conſider the ineffable ſweetneſs of that Peace and Joy begotten by aſſurance; or the Miſery of being ſubjected in a day of trouble to the miſgivings, doubts and fears of a perplexed ſpirit, you will find that all theſe conſiderations do put a neceſſity, a ſollemnity, a glory upon this work: But oh the difficulties and dangers attending it! what judgement, faithfulneſs, reſolution, watchfulneſs doth it require! ſuch is the darkneſs, deceitfulneſs, inconſtancy of the heart; and ſuch the malice, pollicy, and diligence of Satan to improve it, that he who attempts this work, had need both to watch his ſeaſons for it, frequently to look up to God for guidance and illumination; and to ſpend many ſad and ſerious thoughts before he determine this buſineſs.

To the end therefore, that this moſt weighty and important Work may not miſcarry in thy hands, I intreat thee carefully to obſerve theſe ſix Directions following.

Direction 1. Be ſure thou try thy ſelf by ſound and approved Marks of Sincerity, and not by ſuch as are only probable and common to hypocrites, for theſe will fail when any ſtreſs is laid upon them, and like the Reeds of *Egypt*, pierce into thine hand.

To help thee herein, I have collected the beſt Scripture-Marks illuſtrated and prepar'd for thy uſe, by the labours of ſome of our moſt skilful Heart-Anatomiſts. The ſubſtance of which I ſhall here tranſcribe, leſt you ſhould not have the books at hand.

Four Signs of a ſincere Heart, by Mr. Gurnal, *in the ſecond part of his Treatiſe on* Epheſ. 6. p. 127, &c.

1ſt. *Mark.* A ſincere heart, is a *new heart*, *Ezek.* 11. 19. whereas it was formerly divided among the creatures, now it is gathered into God: it hath but one deſign, which above all it purſues; and that is to approve it ſelf to God; As one that having many pieces of old ſilver lying by him, which he intends to put into one bowl; he firſt reſolves to caſt it a new, and to that end throwes it into the fire to melt, and ſo at laſt ſhuts up all in one piece.

2d. *Mark.* A ſincere heart, is a *ſimple plain heart*; 2 *Cor.* 1. 12.

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and this Simplicity appears in three things. (1.) In ranſacking it ſelf, in which it is exceeding diligent, and fearful of a miſtake, willing to know the worſt of himſelf; in judging it ſelf, when the ſin is found, he proceeds to ſentance a luſt, as well as to ſearch diligently for it. (2.) In plain dealing with God as well as with it ſelf: An hypocrite asks what he would not thank God to give him, but a ſincere ſoul is deeply affected, when his prayers are not anſwered, and uſes the means to obtain his deſires. (3.) In plain dealing with men, he will not ſubject his conſcience to fleſhly intereſts, nor ſhape his courſe to the times.

3d. *Mark.* The ſincere Chriſtian is *uniform*; and that (1.) As to the object; (2.) The ſubject; (3.) The circumſtances of his obedience. For the firſt, his heart lies cloſe to the whole Law of God, *Pſal.* 26.11. hath reſpect to all the Commands: as for the ſubject, the whole man (ſo far as renewed) moves one way; judgement, will, affections, move uniformly: as to circumſtances, he is holy in all times, places, &c.

4th. *Mark.* The ſincere Chriſtian, is *progreſſive*, is not content with any meaſure of Grace, *Phil.* 3.13,15. never at his journies end, till he get to Heaven, *Pſal.* 17.15.

Five Marks of Uprightneſs, by Mr. Obadiah Sedgwick, *in his Anatomy of Uprightneſs*, p. 202, &c.

1ſt. *Mark.* If a man be upright, he will moſtly ſtrive for an inward reformation of his heart, *Pſal.* 119.10. *Jam.* 4.8. *Rom.* 1.9. it is not ſufficient his outward actions look well, unleſs his heart were better: Oh, ſaith he, that this heart were better, more holy, more humble, more believing: the principal regard of the hypocrite is to externals.

2d. *Mark.* If a man be upright, a little holineſs will not ſerve his turn, *Phil.* 3.12,13,14,15.

3d. *Mark.* A perſon may know his uprightneſs by the conſcionable diſpoſition of his heart about all ſins, *Pſal.* 18.23. *Job* 1.1. Hypocrites have ſtill ſome way of wickedneſs. Such a ſoul as is upright, will make conſcience of ſecret as well as open ſins, *Job* 31.26,27, &c. *Prov.* 12.5. yea, of the leaſt ſins. *Davids* heart ſmote him for cutting off the skirt of *Sauls* garment; yea, of ſins, which are in a ſort more connatural to him, *Pſal.* 18.23. In a word, Uprightneſs appears in nine things about ſins. (1.) It will endure Tryal, *Pſal.* 139.23. (2.) It will often try it

ſelf. (3.) It ſcares it ſelf, and is ſuſpicious. (4.) It will bleſs God for being kept from ſin; as *David* did for *Abigaels* Counſel. (5.) It is more ſevere againſt its own ſins, than anothers. (6.) It condemns ſin in all; in Parents, as *Jonathan* in *Saul*: in Children, as *Jacob* in *Simeon* and *Levi*: in great ones, as *John Baptiſt* in *Herod*. (7.) It grieves for its own ſins, and the ſins of others alſo. Rivers of water ran down *Davids* eyes upon that account. (8.) It's more moved for ſins againſt God, than injuries done to it ſelf: As *David* cannot bear *Goliahs* Blaſphemies, yet can bear *Shimeis* railings. (9.) Abſtinence ſufficeth not without hatred; and hatred ſufficeth not without mortification.

4. *Mark.* Uprightneſs is known by a mans diſpoſition about holy Duties. And in holy Duties, five things manifeſt the uprightneſs of the heart.

1. *Univerſality.* *Pſal.* 119.6. *Acts* 24. 16. *Heb.* 13.18. An hypocrite's obedience cannot be univerſal, becauſe his grounds and motives are but particular.

2. By its *conſtancy*, *Job* 2.3. ſtill he holdeth faſt his intregity. There are three times in which an hypocrite may expreſs great forwardneſs; (1.) When ſtraits of conſcience are on him, *Iſa.* 26.16. (2.) When duties are not dangerous, *Mat.* 13. 5,6,20. (3.) In the preſence of others; as *Joaſh*, while *Jehojadah* lived.

3. By *ſimplicity* of obedience, when a man looks not at himſelf, but at God's Command, 2 *Cor.* 1. 12. & 5.14.

4. By the *ſpirituality* of obedience, when the very heart and ſoul, the ſpirit and affections act themſelves, and co-operate with our ſervices, 1 *Cor.* 14.15. *Rom.* 1.9. *Epheſ.* 6.5,6.

5. by the *humility* of obedience. Hypocrites are proud of their work. When God enlarges the heart, a Saint may rejoyce; but the Hypocrite will boaſt. A Saint gives all to God, 1 *Chron.* 29.13,14.

5. *Mark.* A fifth tryal of Uprightneſs is, if the bent and purpoſe of the heart be unto God, *Pſal.* 119.5. *Pſal.* 40.8. 1 *Chron.* 19.31. *Acts* 11.23. and this bent or purpoſe of the heart, implies three things. (1.) An inward deſire, joyned with love, *Pſal.* 119.5. (2.) An habitual inclination, not a ſuddain pang, *Pſal.* 119.20. (3.) An active purpoſe, *Acts* 24.16.

Six Tryals of Sincerity, ſuch as no hypocrite in the world can have; By Mr. Sydenham, *in his Treatiſe of Hypocriſie.*

Tryal 1. To hate ſin as ſin, to hate it in its whole nature, in its

its first motions, not because it troubles the conscience, or brings me to hell, or renders me unsuitable to my designs and relations in the world, but as it is sin.

Tryal 2. No hypocrite can delight to be made ashamed by God in its duties, to be made purely nothing in its own eyes, and the eyes of others. This a sincere soul can do, he can take pleasure in the Lords humbling of him. An Hypocrite cannot endure to be outshined; the principle that acts him, is self-love: but a Saint loves to be laid low before God.

Tryal 3. No Hypocrite can bless God, and love him from his heart: when God smites him in his dearest enjoyments, or nearest lusts; strike him in any thing that the eye or heart of him is upon, and he secretly hates Christ. Now a Saint in such a case, will cling to Christ, he cannot but love him for all that.

Tryal 4. No Hypocrite can love the person of Christ, nor a Saint, as a Saint; he only loves to be pardoned by him, and have some comfort from him; but never finds his heart to work in love to Christ, and have union with him, as the ground of all his comforts. And so, for a Saint, loves him not as such, but as so and so tempered and qualified.

Tryal 5. No Hypocrite can go on in any spiritual work or service for Christ with any contentment, without sensible comforts, or outward respects, the wind of men fill his sails: But a Saint can take pleasure in the poorest work of Christ, wherein he is least seen.

Tryal 6. No Hypocrite in the world can long to be like Christ, as to be respected by Christ; he cannot love the Holiness of Christ, as the good things he gets by Christ: But a sincere heart, if he have never so much comfort, yet if he be not like Christ, is not pleased. — And this is the first Direction, try by sound evidences of sincerity.

Make choice of the fittest seasons for this great Work, and set about this, when you find your hearts in the most quiet and serious frame; for as he that will see his face in a glass, must be fixed, and not in motion; or in the water, must not disturb or make any commotion in it; so is it in this case; *Psal.* 4. 4. *Commune with your own heart upon your bed, and be still.* *Direct.* 2.

Endeavour to cast out and watch against *Self-love*, lest thy heart being prepossest thereby, thy judgement be blinded, and become partial in passing sentence upon thy estate: labour to bring thy heart to be willing to know the worst of it self; yea, and if thou *Direct.* 3.

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have all this while been deceived, to bleſs the Lord, that now at laſt thy miſtake is diſcovered, and to be willing to lay the foundation new again. This you muſt do; for he that will put on the perſon of a Judge, muſt put off the perſon of a friend.

Direct. 4. Labour to keep upon thy heart a deep and lively ſence of the approaching Judgement, throughout this work, knowing what a potent influence this hath upon the conſcience to make it deliberate, ſerious and faithful in its work; and therefore demand of thine own conſcience, upon the reſolution of each Queſtion, whether it will own and ſtand to that it now ſpeaks in the great day, when the counſels of all hearts ſhall be made manifeſt.

Direct. 5. Go to the Lord by prayer when thou art going about this work, and earneſtly beg guidance and aſſiſtance from him therein: it is the work of the Spirit to ſeal and aſſure thee; and he hath promiſed him to that purpoſe to ſuch as ſeek him, *Luke* 11.13. *John* 14.26.

Direct. 6. Condemn not thy ſelf preſently for an Hypocrite, upon the diſcoveries of thy many weakneſſes and imperfections in obedience; theſe ſhould humble, but not diſcourage thee; it is not thine inevitable weakneſſes, thy ſenſible dullneſs, thy lamented roavings, thine oppoſed diſtractions, thy miſtaken unbelief (as one well notes) that argues thee Chriſtleſs, or excludes thee from the Promiſes, *Numb.* 15.27,28,29,30. *Heb.* 5.2. theſe break not the bond of the Covenant: the Lord expects not Angelical perfection from you in this eſtate, but looks at your ſincerity, and knows, as a father, how to pitty your lamented infirmities, *Pſal.* 103.11,12,13,14.

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CONCLUSION.

AND now I have given you my beſt advice and counſel to preſerve you from the ſnares and evils that are, and are coming upon the world; what uſe you will make of it, I know not. I doubt not but it will find a welcome reception among humble and hungry ſouls, though the full and wanton ſoul deſpiſe it. *He that hearkeneth unto Counſel* (ſaith *Solomon*) *is wiſe*, Prov. 12.15. And if thy heart be ſhut by pride or intereſt againſt it, it is an omious ſign to thy ſoul, 2 *Chron.* 25.16. and preſages ruine. Which ſad event, I ſhall beg the Lord in Mercy to avert.

FINIS.